

THE ECLECTIC REVIEW,

For SEPTEMBER, 1811.

Art. I. *The Life of Arthur Murphy, Esq.* By Jesse Foot, Esq.
his Executor. 4to. pp. 464. Price 2l. 2s. Faulder. 1811.

ALL authors intend, as all readers are apprized, the public good, as their first object. And such is confessedly the moral state of society that the good intended must, in almost every particular instance, be of the nature of a corrective of some evil. Each book, therefore, may be regarded as a kind of medicinal preparation; and persons a little accustomed to inspect the practice in this department, can make a tolerable guess at the disease intended to be attacked, by a slight examination of what is prepared to be administered. Such an inspection of the present very costly composition, prepared in so large a quantity, leaves us no doubt of the apprehended prevalence of the disorder called Methodism. Some of the most efficacious sanatives and preservatives are, we believe, by many learned and many quack professors and practitioners against this melancholy distemper, reputed to be found in the theatrical part of the moral *Materia Medica*;—and here some of its most salutary powers are combined and exhibited in the vehicle of a thirty years' history of play-houses, and their players, and their plays.

But whatever may be the *preventive* operation of this laudable compound—and we will confess it is not ill adapted to have some effect in that way—we think it at least doubtful whether it will do much in the way of cure. As it would, too probably, be now in vain for us to pretend to have altogether escaped the contagion we have referred to, we have nothing to lose by confessing, that the result of the experiment on ourselves confirms our scepticism as to the remedial qualities of this work. We will own, that though comedies and farces, actors and actresses, *encores*, clappings, and bene-

fit-nights, should all seem to bear some very strict relation to gaiety, we have felt a prevailing melancholy sentiment in going through the story of a man, the main business of whose indefatigable life was to communicate to society as large a measure as possible of that kind of advantage which it derives, from deputing a number of thousands of its least trusty members, to form, six nights a week, the grand congress of society and wisdom in a theatre. Through a gloomy perversity of feeling, incident to the complaint under which we labour—and which we humbly beg to plead, beforehand, in excuse for any puritanical hallucinations into which we may fall—the reflection would again and again come upon us, what a pitiful spectacle it is to see a man most earnestly bubbling his mind to make sentences to be conned and emitted, in the name of Timurkan, or Mandane, or Zenobia, or what not, by the tinselled profligate kings and queens of the green-room;—what a number of important subjects must have been absent from his thoughts during that vast portion of time that his mind was filled with images of the stage, pit, and boxes;—what a preparation for society in a more advanced stage of existence was likely to be acquired in the company of Woodward, Foote, Shuter, or Garrick;—and what a balance he would have to strike, if he ever thought of such a matter, between the possible scantling of good done by a little slight morality in his plays, and the mischief done, at the same time, by the prodigious concourse of courtezans,—or, to put this consideration at its lowest degree of force, the mischief done through those circumstances and influences, by which a theatre surpasses most other scenes of public resort, in aiding the designs and accumulating at once the crimes and miseries of this most wretched class of destroyers.—But we will not open the way for the vast, the almost endless train of thoughts of the same gloomy kind, which would be suggested by the idea of the theatre, if seriously considered in all its connexions; nor enlarge on such as unavoidably suggest themselves in looking over the life of a man that laboured more, probably, than any writer of the last century, to promote the popularity of this grand “national school of morals.”

Mr. Murphy wrote nearly as many, we should think, as twenty plays; a considerable number of which, it seems, collected, amused, and, as his aged biographer would doubtless maintain, instructed, in the Drury Lane and Covent Garden houses, large crowds of people, blooming and withered, comely and haggard, stylish and vulgar, who are now distributed in the burying grounds of the metropolis and of various other places, and most of them forgotten by a race

of later frequenters of those temples of wisdom,—some of whom must have passed, on their way thither, close to the graves of their predecessors, to see the same imaginary characters personated, and to hear the same droll or stately dialogues recited, by a newer tribe of sham lovers, wits, and monarchs:—the *same* characters and dialogues; for it appears that several of Mr. Murphy's plays have obtained a place in the permanent stock of the theatres, and are likely to keep him, for a good while to come, associated *there* with Shakespeare, Dryden, Otway, &c. though we have never understood that he is admitted into any such company in the *library* of literary persons. Without pretending to any sort of acquaintance with his dramatic productions beyond what we are introduced to by this two guinea volume, we are quite satisfied, from the evidence to be found in it, and in such of his compositions as we have happened to peruse, that he could barely be in the front rank of even the third rate dramatic writers; his wit being of a much inferior order to that, for instance, of Congreve, and his sentiment and passion to those of Rowe. He appears, however, to have possessed a very considerable share of true genius; supported by uniform good sense, and working amidst the advantages of very ample knowledge, both of literature, and of the manners that distinguish the classes of society.

Besides his dramatic pieces, he wrote the life of that man during whose abode in this favoured land it was seriously suspected, that Apollo's seat in the assembly on Olympus was vacant; the man who has been the object of the same sentiments and epithets in one part of cultivated society, as Luther in another—"the glorious innovator," "the immortal reformer," "the illustrious restorer of truth and nature," whose appearance "announced the commencement of a new æra among mankind"—in short, Garrick. Of two other biographical works of Mr. Murphy the present writer speaks in that kind of language which may safely be used in a panegyric on a friend, in which the excess is candidly set down to the account of affectionate partiality, or even of rhetorical ostentation, rather than of defective judgement: "If the Lives of Fielding and Johnson had been his only works, his name would have obtained a place among the first biographical writers of his country; and he would have shared in the fame of the pre-eminent men whose characters he has so ably illustrated."—It is, however, as the author of a good translation of Tacitus, that he has rendered by far the most service to his country, and done most to secure the permanence of his reputation.

The work before us commences with what was the very last, except his will, of Mr. Murphy's very numerous series of compositions—a brief memoir of his own life.

'Amidst the care of his higher concerns, he employed himself, during the last six weeks of his life, in composing a short sketch of the whole of it. He appears to have felt, and he was surely justified in the indulgence of such a sentiment, that he had a right to survive his mortal heirdom. To prove his claim to the good opinion of posterity, he thought it a duty, which he owed to his character, to state himself the merits on which he rested it, and thereby to save it from the conjectural, and, as it often happens, negligent narrative of professional biographers. He, indeed, undertook the task when his strength was failing, when the lamp of life was burning dim, and his fingers could scarce guide the pen in forming this too brief but faithful record. In some parts, it was almost illegible, and the sheets on which it is written contain no more than eighteen pages. But though the spirit that dictated it was no longer attentive to the correctness of style and elegance of expression which used to clothe his writings, his memory appears to have been perfect in the collection of those circumstances which are the interesting features of this his last work.'

No explanation of the phrase, 'the care of his higher concerns,' is afforded by Mr. Foot's narrative; which, in seeming to convey, in the following striking passage, a recognition, on the part of the biographer, of higher than 'temporal' interests, and an implication that Mr. Murphy attended to them, dexterously avoids asserting either.

'It is an affecting circumstance to consider, that the two last temporal interests which occupied Mr. Murphy's mind, were the particular arrangement he had preconceived for his funeral interment, and the composition of this narrative of himself. He would break off from the latter occupation to visit the spot he was about to occupy in Hammersmith church, where his mother lay; converse with, and give directions to the sexton on the subject; and thus prepare himself for the awful moment which he believed to be approaching. He ordered the vault which contained the maternal remains to be opened; examined with filial devotion, the sepulchral scene, and marked the spot where he wished to be placed, when he should be summoned to join her in the chamber of death.'

Towards the end of this short record, and therefore when the writer, according to Mr. F.'s account, regarded the end of his life as very near, he expresses his intention to write, 'if he shall have health enough,' the life of Samuel Foote; 'a man,' he says, 'to whose company I owe some of the greatest pleasures of my life, and whose memory I now esteem and value.' 'That,' he adds, 'if I should be able to accomplish it, will end my literary career.' He made a beginning, but his mind could no longer sustain the exertion of writing, even on a subject

ject so familiar and grateful to him. That a very sensible man, in his own apprehension very near death, should dwell with delight on the remembrance of a companion like Foote, gives, we think, a melancholy illustration of the standard of the moral sentiments acquired from dramatic studies. For, according to Mr. Murphy's own description and opinion, Foote was about as worthless as he was amusing; and the profaneness which a brother dramatist would not too sanctimoniously mention among his vices, would put him far lower still in a Christian estimate than he appears in that of Mr. Murphy. And yet a man consciously entering the shades of death, is exhilarated by the recollected drollery of this miserable buffoon!

But the reader may be inclined to ask, whether the idea of death was, in Mr. Murphy's mind, associated with those other commanding ideas which tend to make such recollections distasteful to thoughtful men at such a season. We can answer only by quoting the biographer's declaration, in so many words, 'he was a true believer in the Christian Faith: He has written a copy of the Creed, and signed his name to it.' (p. 448.) It may be added that when, a few weeks before his death, he was congratulated by Mr. Foot on the perfect calmness with which he could converse and give directions concerning the proper arrangements for his funeral, he replied, 'I am preparing for my journey to another region; and now I do not care how soon I take my departure.'—It would appear that amidst these expectations, and while therefore he was viewing things by the light from another world, theatrical trifles did not lose in his sight their accustomed colour; for, mentioning his tragedy of the Grecian Daughter, he says—'in which Mrs. Barry acquired *immortal* honour.' On which we will venture to remark, that religion is capable of contributing very materially to good taste, and that if all the good sense and literary accuracy of Mr. Murphy were not enough to prevent the application of the magnificent word '*immortal*' to a particular performance of an actress on a stage, we know no security against such absurdity of language, but in a right estimate of the everlasting spirit, and its interests.

This brief sketch by Mr. Murphy is very unostentatious; it relates in a very plain and honest kind of style the principal occurrences of his long life, and thus concludes:

'I have now gone through the several particulars of my life, and have stated every thing with the strictest truth. I know that it is of no kind of importance; but, if I am to be mentioned hereafter, I am desirous that it should be with exact conformity to the real state of the case. When I look back, I can see, that in many instances I was too careless, and did not sufficiently attend to my own interest;

but the fact is, I never set a great value on money: if I had enough to carry me through, I was content; but though I can accuse myself of a neglect of my own interest, I thank God I cannot fix on any action inconsistent with moral rectitude.'

We cannot be exactly certain of the compass of meaning with which the phrase, 'moral rectitude,' is here employed. If nothing more is intended than integrity in pecuniary transactions, we may easily believe that Mr. Murphy claimed credit for a high degree of this virtue with the strictest justice. But if the expression means, (and it would seem a very pompous one to mean less), a rectitude as general and comprehensive as the terrestrial legislation of that Divine Governor to whom Mr. M. ventured so confident a reference, either he entertained a mistaken opinion of himself, or he was the most eminent of all the saints that ever lived. And it would be very striking to compare this strain of high self-complacency with the reflections uttered in the review of life by the noblest benefactors of mankind, the most illustrious reformers, confessors, and martyrs, in the whole history of time. These men, in looking back on their career when it was nearly finished, have not disclaimed the integrity with which they had substantially acted, but have accompanied the avowal with humble confessions of defect and error, the pardon of which has been the object of some of their latest petitions.

These observations, made in obedience to the duty of holding forth to view, on all proper occasions, the Christian standard of morality, do by no means imply that Mr. Murphy was, according to the current meaning of the word, an immoral man. On the contrary, he seems to have been, especially for a person so much involved in theatrical interests and society, a respectable pattern of decorum, a contrast to the profligacy for which that department of society has been so generally notorious; a laudable opposite, for instance, to the character of his friend and coadjutor Foote. In his intercourse with society in general, he appears, from this work, to have been very much the man of honour, and without the vices of which that character does not necessarily imply the absence: he is described as independent, equitable, friendly, and generous. He was kind to his relations, always ready to serve his friends to the utmost of his power, and would not do a mean thing to gain the most advantageous friendship, or prevent or disarm the most formidable enemy. Another worthy distinction would be established in his favour, by the biographer's assertion, that there was not 'any sort of oaths' in his conversation—were not some degree of doubt excited as to the exact im-

port and value of this assertion, by a reference to a conversation in which Mr. M. is made to exclaim, 'O! heavens!' on a very trifling occasion. But the practical avoidance of profane language, supposing the fact established, will be of no avail towards proving the existence of the slightest sentiment of real piety in the man, the pleasure of whose latest recollections of the conversation of Samuel Foote, does not appear to have been allayed by the remembrance of his gross irreligion.—We question whether any thing more curious can be extracted from the book than some of the paragraphs descriptive of this man's character and manners.

'That Mr. Murphy knew Mr. Foote well, the following remark upon him will prove better than I could otherwise have explained it. It is taken from Mr. M's. memorandum-books. "Foote gives a dinner—large company—characters come one by one:—sketches them as they come:—each enters,—he glad to see each.—At dinner, his wit, affectation, pride, his expense, his plate, his jokes, his stories;—all laugh;—all go, one by one,—all abused, one by one; his toad-eaters stay; he praises himself: in a passion against all the world." p. 172.

'He had a fund of wit, humour and sense; but he did not make a good use of his talents, though he got money by them, which he very idly squandered. He was too fond of detraction and mimicry, which were blemishes in his conversation, though you were entertained by them. He was ridiculously vain of his family, and of his classical knowledge, which was superficial, and boasted of his numerous relations among the old nobility. He was very extravagant, but by no means generous. Though he spared no expense in entertainments, nor in wine, yet he did not understand a table. He affected to have disguised cookery, and French dishes, and never eat plain meat. He was not clean in his person, and was disgusting in his manner of eating; but he was so pleasant a fellow, and had such a flow of spirits, that you forgot his faults, and pardoned his want of elegance and decency. He always took the lead in conversation, and was generally the chief or sole performer, and he had such a rage for shining, and was so delighted with applause, that he often brought to my mind those lines of Pope in his character of the Duke of Wharton:

'Though listening senates hung on all he spoke,
The club must hail him master of the joke.'

'He was civil to your face, and seldom put you out of humour with yourself; but you paid for his civility the moment you went out of company, and were sure of being made ridiculous; yet he was not as malignant as some men I have known; but his vanity, and the desire he had of shewing his wit, made him run into satire and detraction. He loved titled men, and was proud of their company, though he gave himself airs of treating them with scorn. He was licentious and profligate, and frequently made a jest of religion and morality. He told a story very well, and added many pleasant circumstances of his own invention to heighten it. He had likewise a good choice of words and apt expressions, and would speak plausibly on grave subjects; but he soon grew tired of serious conversation, and returned naturally to his favourite amusement, mimicry, in

which he did not excel; for he was coarse and unfair, and drew caricatures. But he entertained you more than a closer mimic. If he had applied to the Bar, and took pains in the profession of the law, it is probable he would have succeeded in it; for he was very quick and discerning, and could relate the material occurrences of a debate in Parliament with wonderful precision and perspicuity.—He was a bad actor and always ran into farce, and in tragedy he was detestable: for whenever he aimed at expression he was distorted. His voice, face, and figure were equally disagreeable.

‘He was always buying rings, snuff-boxes, toys, &c. which were the great expense to him, and was a bubble at play.—Upon the whole, his life and character would furnish matter for a good farce with an instructive moral. It would shew us, that parts and talents are of little use without prudence or virtue; and that flashes of wit and humour give only a momentary pleasure, but no solid entertainment.’ pp. 431—433.

‘He rented Charlton-house, the family-seat in Worcestershire, where he lived in some splendour for about a year and a half. During his magnificence there, he invited his old schoolmaster, Mr. Miles, to dine with him, who, admiring his service of plate, and well furnished side board, very innocently asked Mr. Foote what it might cost. Indeed, says he, I know not, but sure I am, I shall soon know what it will bring.’ p. 431.

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it take to do the whole?" "Sir!" said I, staring at him; "Can't you answer that question?" said he; "Then I would not give a farthing for all you know. Get Cocker's Arithmetic; you may buy it for a shilling at any stall; and mind me, young man, did you ever hear *Mass*, while you was abroad?" "Sir, I did, like the rest of the boys." "Then, mark my words; let me never hear that you go to *Mass* again, it is a mean, beggarly, blackguard religion." He then rose, stepped into his chariot, and drove away. p. 9.

By this gentleman, young Murphy was placed in the counting house of an eminent merchant of Cork, where, though not over fond of his occupation, nor much delighted with his prospects, he says he applied himself with the greatest assiduity to the acquisition of mercantile knowledge and habits, resolved to qualify himself as soon as possible for some undertaking that should exempt him from the irksomeness of dependence on any one, but especially on uncle French. But the assistance of this same ungracious personage was necessary in the first instance, as introductory to any plan of independence; and it was of course that when consulted and urged on the subject he would assume to dictate the plan itself. Accordingly, in answer to the application of Murphy and his mother, the young man received orders to prepare for going to Jamaica, to be employed on an estate there. He was convinced this would be the destruction of his health, probably of his life, and had his mother's sanction to refuse compliance, which 'disobedience' so enraged the old gentleman that he would never see him afterwards, and made no mention of him in his will; notwithstanding that, to convince this worthy relative that idleness had not been, as he had chosen to take it, the motive of non-compliance, the young man had placed himself in a mercantile house in London, and conducted himself, he says, with exemplary propriety for several years. The only benefit the gentleman conferred on his nephew was one he could not help; he served as a basis for some of the ridiculous characters in Murphy's comedies.

At length, about the age of three or four and twenty, this imprisoned bel esprit, like Asmodeus escaping from his earthen jar, made his way out of the counting-house, to return to it no more, rambled over the town, and suddenly found himself in the midst of a gang of wits, players, and we suppose rakes, that frequented several coffee-houses in Covent Garden and at Temple bar. He boldly commenced a publication of periodical essays, under the title of the *Gray's Inn Journal*, which he continued with a flattering success for nearly two years, during which period his talents were much invigorated through the necessity of great ex-

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it take to do the whole?" "Sir!" said I, staring at him; "Can't you answer that question?" said he; "Then I would not give a farthing for all you know. Get Cocker's Arithmetic; you may buy it for a shilling at any stall; and mind me, young man, did you ever hear *Mass*, while you was abroad?" "Sir, I did, like the rest of the boys." "Then, mark my words; let me never hear that you go to *Mass* again, it is a mean, beggarly, blackguard religion." He then rose, stepped into his chariot, and drove away.' p. 9.

By this gentleman, young Murphy was placed in the counting house of an eminent merchant of Cork, where, though not over fond of his occupation, nor much delighted with his prospects, he says he applied himself with the greatest assiduity to the acquisition of mercantile knowledge and habits, resolved to qualify himself as soon as possible for some undertaking that should exempt him from the irksomeness of dependence on any one, but especially on uncle French. But the assistance of this same ungracious personage was necessary in the first instance, as introductory to any plan of independence; and it was of course that when consulted and urged on the subject he would assume to dictate the plan itself. Accordingly, in answer to the application of Murphy and his mother, the young man received orders to prepare for going to Jamaica, to be employed on an estate there. He was convinced this would be the destruction of his health, probably of his life, and had his mother's sanction to refuse compliance, which 'disobedience' so enraged the old gentleman that he would never see him afterwards, and made no mention of him in his will; notwithstanding that, to convince this worthy relative that idleness had not been, as he had chosen to take it, the motive of non-compliance, the young man had placed himself in a mercantile house in London, and conducted himself, he says, with exemplary propriety for several years. The only benefit the gentleman conferred on his nephew was one he could not help; he served as a basis for some of the ridiculous characters in Murphy's comedies.

At length, about the age of three or four and twenty, this imprisoned bel esprit, like Asmodeus escaping from his earthen jar, made his way out of the counting-house, to return to it no more, rambled over the town, and suddenly found himself in the midst of a gang of wits, players, and we suppose rakes, that frequented several coffee-houses in Covent Garden and at Temple bar. He boldly commenced a publication of periodical essays, under the title of the Gray's Inn Journal, which he continued with a flattering success for nearly two years, during which period his talents were much invigorated through the necessity of great ex-

ertions both in collecting materials and in working them up.—The demise and will of uncle Jeffery putting an end to all the expectations from that quarter, which had till then, notwithstanding the said uncle's declaration of war, been entertained, Mr. Murphy put an end also to his journal; and took his friend Foote's advice to seek, like him, a more lucrative employment in Covent Garden, where he set himself, with as much gravity as if he had been attending mass at St. Omer's, or as if he had been writing out a 'copy of the Creed,' in order to sign it, for a proof of his being a Christian,—to begrime his visage and inflate himself with sham fury, in order to come out in the character of Othello. He came out accordingly, roaring, and stamping, and strangling his dramatic wife. And when he did so, it does not appear from any thing here recorded, that the spectators were moved to ask, "What is the meaning of all this? *Is* the man really in a furious passion? *Has* he been deluded and wrought to madness by that ill-looking fellow they choose to call Iago, but who is put down by the name of Hull, or Mattocks, or Foote, in his taylor's account of bad debts? *Is* that soot-coloured man actually about murdering the woman? But if all this is, to every one's constant perception, a mere mock exhibition, on what principle are we expected to have any one of those feelings which it would be natural to have at sight of a reality which should be as dreadful as this pageant is essentially by its mock quality ludicrous? For can any thing be more essentially ludicrous, than that which pretends to claim from us emotions of pity and terror, on behalf of certain persons and actions, on the ground of their being such persons and actions *as we know them not to be*? Our being required to feel such emotions in *reading* a powerful tragedy is a totally different thing. *Then* imagination can go into the distance of time and place, and figure to itself the true Alexander and Roxana, or the supposed Othello, Desdemona and Iago, and give them an intellectual reality capable of exciting all the required emotions. But *here* certain real persons are brought before our eyes, calling themselves and one another by names of Moorish warriors, Italian princesses, and the like: and, while attending to them, it is impossible to retire into the imagination, and create and fix the thoughts and affections upon that intellectual reality; at the same time we cannot be for a moment beguiled into any feeling that acknowledges the persons before us to be an African hero and his bride. Thus we are deprived of both the intellectual reality and the reality of fact. There is *no* hero or princess presented to the mind, either by the imagination

or the senses. There is, in short, nothing before us but a couple of players, demanding our sympathy, our pity, our terror, for what we know to be a perfect sham; the mode of conducting which, as well as our sympathies and tears, if they can draw any from us, will very likely be, an hour or two hence, the subject of their ribald jocularities."—We say, we do not find that any questions and remarks of this kind were made by the audience when old Jeffery French's nephew came out as Othello, and therefore we shall not make them ourselves.

Some time previously to his going on the stage, he took care to make known his intention of doing so, not without some hope that his relations by the mother's side would deem it such a disgrace to the family as it would be worth while to adopt some handsome measures in his favour to prevent. But they were so good as to signify, by an entire silence, their perfect willingness for him to enlist into the theatrical corps—or succeed Bamfylde-Moore Carew as monarch of the beggars—or seek his fortunes among the convicts in the plantations—or follow any beckoning of good luck—or obey any prompting of his genius, which they were resolved to hold in too much respect to attempt to controul under the form of assistance. His contempt for these gentry would be confirmed by the rich plunder he made as General Othello, during two theatrical campaigns, by the latter of which he cleared 800*l*. It is confessed, however, that he was not, and would not have become, a first rate actor; and perhaps it was this that determined him so soon to quit the stage, and apply to the study of law. He offered to enter himself a student of the Middle Temple; but the Benchers of that Society were alarmed, no doubt, at the possible consequences of admitting a man who had been professionally supporting false appearances, who must have uttered so many things of which he did not believe a word, and had been so busy about plots and underplots. The same high-toned and apprehensive virtue repelled him also at Gray's Inn. But the gentlemen of Lincoln's Inn, content to repose their moral security on the conscience and guardianship of Lord Mansfield, who took the liberty to recommend Mr. Murphy, and perhaps hoping, besides, that a man who had personated Othello might possibly have acquired somewhat of his honest simplicity of intention, and freedom from craft and cunning, admitted the ex-tragedian.

In the interval, however, between these failures and this success, he was employed in writing a weekly paper called the Test, 'an undertaking in favour of Mr. Fox, afterwards

Lord Holland,' at that time contending with Mr. Pitt for the ascendant influence in 'fixing a Ministry.' When that patriotic question was settled, the weekly labours of the advocate, of course, terminated. 'This political undertaking,' says his biographer, 'appears to have been his own suggestion, and was conformable to those principles which he thought the most applicable to the existing state of the country.' It is added that 'a long time elapsed, after he commenced this undertaking, before he had an interview directly with Mr. Fox. He used to send his manuscripts for inspection to a small house at the back of the public-house, at the western corner of the park of Holland-house, on the Hammersmith road; and from thence they were returned, with instructions for the future proceedings of the writer.'

'At length' (we now quote Mr. Murphy's own account) 'I was invited to dine at *Holland-House*.' 'Mr. Fox was a consummate master of polite manners, and possessed a brilliant share of wit. It happened, after dinner, that the present Charles Fox, then about 13 years old, came home from Eton School. His father was delighted to see him; and, "Well Charles," said he, "do you bring any news from Eton?" —"News! None at all. Hold! I have some news. I went *up* to Windsor to pay a fruit woman seven shillings that I owed her; the woman stared; and said, "Are you son to that there Fox that is member for our town?" "Yes, I am his son." "Po, I wont believe it, if you were his son, I never should receive this money." Mr. Fox laughed heartily; and, "Here Charles, here's a glass of wine for your story." Mr. Charles Fox seemed, on that day, to promise those great abilities which have since blazed out with so much lustre.' p. 14.

This is truly a most remarkable story, and the obvious reflection suggested by it is, what fine times there must be for a country, when its leading patriots can 'laugh heartily' at anecdotes which give them to understand that their reputation for honesty, in the lowest sense of the word, is such as to make it a matter of wonder when even any one related to them pays a debt. Such mirth is a still more gratifying indication, when the patriot can laugh at hearing such a story waggishly told by his own *son* of 13 years old, who is sedulously bringing up for a statesman, under the influence of such an example.

Mr. Murphy now applied himself to the study of the law, and in due course was called to the bar. This book gives evidence of much versatility in his taste and talents; but it may be questioned whether it be within possibility that any man who is first become passionately devoted to Shakespeare—who has thrown the faculties of his mind into an order analogous to the arrangements of a theatre, and finds his highest luxury and power of mental action in making plays, should be equally

enthusiastic about the Statutes at Large and Bacon's Abridgment, the scenery and action of the law courts, the canvassing of deeds and constructing of appeals. Mr. Murphy must have had more philosophy than is commonly held compatible with the temperament of a poet, not to feel a very great and irksome difference between making imperial speeches for heroes, and sparkling ones for wits,—making, indeed, the heroes and wits themselves, and the whole busy creation in which they figure amidst adventures, plots, intrigues, surprises, disasters, and triumphs;—and sitting on the Commission of Bankrupts—discussing the corruptions of an election—abetting 'the King against Joseph Heath, for exercising the trade of a woollen-draper at Woburn'—or maintaining against one Waller a claim to the 'soil of the road,' though the claim was made for no less a client than Edmund Burke. At the same time it must be allowed, that the facts and characters brought within his view in the sphere of his profession, would afford some assistance to the lower parts of his dramatic fabrications; and there is no doubt that even in Westminster-Hall he would often be in vigilant quest of the materials of comedy and farce. Perhaps this contributed to retain him thirty years in a profession in which he evidently never aspired at great eminence, and which did not compensate by more than moderate emoluments for its great interruptions of more favourite employments. He might also like the professional character, as a mean of keeping him more directly within the friendly acquaintance of Wedderburne, Dunning, and other eminent lawyers, with whom he often associated. He took precedence of the whole fraternity in causes relative to literary property and the theatres. In these he felt a strong interest, and was indefatigable in his researches and his arguments. But also in the ordinary kind of causes he held it, Mr. Foot assures us, a matter of duty to his client to use much more diligence than is usual in the profession, to qualify himself by a full knowledge of the case. The biographer has given an historical list of the principal causes in which he was employed, with the aggregate of the profits derived from his professional labours, a sum somewhat under eleven thousand pounds. An unexpected, and what he perhaps justly deemed unfair precedence, given to one of his juniors by the Lord Chancellor, Thurlow, decided him to retire from the bar in 1788, and devote the whole remainder of his life to more agreeable occupations. Among these was the preparing for the press of his translation of Tacitus, on which he had employed his intervals of leisure for many years, always 'considering it as a work which was to crown his literary fame in the latter period

of his life.' Few translations therefore were ever so sedulously matured. It seems the work was not permitted by the publisher to be very profitable to the author. In applause, however, it raised him a flattering tribute, from some of the highest judges of literary merit; among the rest, Edmund Burke—a very curious and discriminative critical letter from whom to Mr. M. is given in this volume. The translation of Sallust, 'with the first, second, and third Catalinarians of Cicero,' was published from his manuscripts after his death, though it had been finished several years before. Mr. Murphy died in June, 1805, in the 78th year of his age, having survived almost all the distinguished men of his acquaintance; which included some of the greatest talents of the period: it is enough to name Johnson, Burke, and Dunning. This last was one of his most intimate friends. The following curious notices of him deserve to be transcribed.

'Mr. Dunning and Mr. Murphy sometimes retired to Wimbledon, where the former had a house, a fine garden, and a hot-house, which he saw so seldom that, upon both their calculations, it was found that it cost a hundred pounds a visit. Having less to do than Mr. Dunning, Mr. M. used to go to his chambers in the hours of business, where he has seen Mr. Lloyd Kenyon returning and receiving opinions. One time Mr. Kenyon asked Dunning for a frank to a relation in North Wales. Dunning gravely wrote him one, directed to his relation in North Wales, near Chester. Mr. Kenyon threw down the paper, and said, "Take your franks, Mr. Dunning; I will accept no more from you." Mr. Dunning got between him and the door and pacified him.

'Mr. Dunning having business in the West of England, gave Mr. Murphy a seat in his carriage, and in his way called on Lord Chatham at Eurlton Pynsent. Mr. Murphy wished to be taken up at the next stage, and to leave Mr. Dunning to call alone on his Lordship, as he had formerly conducted a political contest against him: but Mr. D. would not part with him: and they drove up to the house while it poured torrents of rain, and there were large sheets of water round the house. Mr. Dunning left Mr. M. in the chaise. But Lord Chatham came soon to Mr. Murphy, and without the least ceremony told him that "he should not remain as an enemy at his gate," and on the chaise door being opened he added, "This is kind of you! You see, Sir, I am confined here by inundations like Noah in his ark."

'Mr. M. used to say, that if ever there was a natural logician, it was Mr. Dunning. When he was in his happiest mood, a speech of his that took only half an hour, would embrace all the arguments contained in his opponent's of two hours. But yet he agreed that it required the utmost attention to follow him. His mind laboured. He had all the while a movement of the head, a grinding of his lower jaw, and a certain singular cast of countenance. There was, besides, a huskiness in his throat, which constantly moved him to make use of an endeavour to clear it: this was first produced as a mental excitement,

but afterwards became a habit, whenever his subject demanded any extraordinary exertion.

‘A short time after, Mr. D. was created Lord Ashburton : when he awoke one morning, and heard the servant-maid in the next chamber, he ordered her to undraw the curtains. He asked her what it was o’clock? She told him “it was late.” “Why then, undraw the curtains.” “They are undrawn,” she said. He still thought otherwise, and desired his valet to be called. The valet confirmed the maid’s report, and it was not till then that his Lordship found, that, by a paralytic stroke he had been deprived of his eye-sight, without the least sensation of pain.

‘Soon after this calamitous visitation, Mr. Murphy was with him at his house in Lincoln’s Inn Fields, when the name of Colonel Barré was announced ; and he was led in, by a guide, as blind as the noble person to whom his visit was directed. These two eminent persons were among the strongest opponents of Lord North’s Administration ; and Lord North also, almost at the very same period, experienced the melancholy approach of the privation of his sight.’ p. 426.

There are perhaps in this costly volume some very few things as entertaining as this extract. But we must say that the larger proportion of it, besides being utterly useless, will not even be in the smallest degree amusing except to the lovers of theatrical history : and in order to its being so even to *them*, they must be capable of being interested by the smallest matters of that small kind of history. Murphy’s partnership with Samuel Foote in the management of a summer theatre—his negotiations with managers about this and the other play or farce—his quarrels and reconciliations, and quarrels again and reconciliations, with Garrick—the fracas between Mr. M. and Mrs. Abington—the masses of state papers between these belligerent or pacified powers—the assiduous tutoring of a country romp into an actress—the file of prologues and epilogues—the silly verses about Lovely Jenny and Little Betsy—the large quantity of letters between a smart brother of Mr. Murphy and a number of the bucks and fribbles of those times—the regrets of Harry Woodward, when near death, that he could not finish the glories of his mortal career by acting Dashwou’d in one of Murphy’s comedies ;—such things as these having found a historian to exhibit them with all imaginable seriousness, it is not for us to say they will not find interested readers too ; for there certainly are persons that seldom think of the state of Europe, or the state of England, or of the brevity and proper use of human life ; but we earnestly wish that as such people are every day departing, they may never be replaced by an equal number of the same order.

Art. II. *The Book of Job; translated from the Hebrew, by the late Miss Elizabeth Smith: With a Preface and Annotations, &c.*

(Continued from p. 672.)

HAVING in our last number entered into the general merits and demerits of the version before us, in regard to idiomatic style, and grammatical precision, it remains for us to offer a few specimens of the more remarkable changes from the bible-version which the fair writer proposes; and to take a brief survey of the editor's subjoined notes in support or disapprobation of such variations.

We cannot avoid noticing, before we proceed farther, one observation of Dr. Randolph's, which appears to have been hazarded far too hastily. 'Through the whole course of her remarks and alterations, she never alludes to, and I am confident, never saw any other version *but* (than) that of our bible.' (Pref. p. xiii.) On what this confidence is founded we know not; but if it simply refer to her never *alluding* to any authority she has copied, he might as well have said that she had never seen Mr. Parkhurst's lexicon: for although nearly half (perhaps more than half) the proposed alterations are derived verbatim from this volume, there is no note of allusion in any place. We *believe* she was in possession of Stock's version from various synonymous renderings; as Ch. xxxi. 40.

'And instead of barley, aconite:

which in a note she explains to be 'nightshade.' Dr. Stock's version is,

'And instead of barley, the nightshade.'

So Ch. xxx. 29, instead of *owls* as in the bible version, Dr. Stock has "daughters of *screeching*;" and in a subjoined note "a common epithet for *ostriches*." Miss Smith has 'daughters of *lamentation*;' and, in a subjoined note 'daughters of lamentation,—the *ostrich*.'—So again in Ch. xxxiii. 27. Stock,—"What was straight I have crooked;" Miss Smith,—"I have made crooked the straight." See also the subsequent note on Ch. ix. 9.

Again: Ch. xli. 22. In our common version, "and sorrow is turned into joy before him;" in Miss Smith's,

'And fainting dances before him.'

Upon which we have the following note by the editor. 'This is a *singular expression* to denote the terror his approach inspires. Fainting, or faintness, by a bold personification, is supposed to exult at the power, the presence of

the crocodile enables her to exert over the strength of man. As soon as men see him they immediately faint.'

We agree with the learned editor that the above is 'a singular expression;' so *singular*, that it appears to us almost impossible that any two interpreters, unacquainted with each other, could have employed it to express the meaning of the original. Yet in Dr. Stock the passage is rendered thus:

'And before him DANCETH SWOONING.'

Upon which Dr. Stock gives us the following note: 'The faintness occasioned by fear is here personified, and represented as marching with exultation before the monster.'

Dr. Stock is the only translator who had hitherto rendered the term דַּנְעֶתֶת *danceth*; a bold, and somewhat doubtful sense; and he is nearly the only one who had rendered רָאָה "swooning or faintness." Schultens for this last has *anxietas*; the Syriac and Arabic versions *timor*; Pagninus *dolor*; St. Jerom *egestas*; Junius and Tremellius, and Piscator, *maror*; the Alexandrian version ἀπωλεια (*destruction*;) that of Aquila ἐκλιμια (*famine*). The Spanish translator Luis de Leon follows chiefly the Alexandrine copy, and gives us

Y ante sus faces va Asolamiento,

And DESTRUCTION goeth before his face.

We have quoted these different senses to show, with Dr. Randolph himself, that the phrase, "*fainting*," or "*swooning, danceth*" is indeed a *singular* expression, and by no means obvious to a translator; and to indicate the source from which, as it appears to us, Miss Smith must have derived it.

We do not, however, say that such coincidences are *full proofs*, though they might be multiplied to a very considerable number; but they at least render it *highly probable*, especially considering that Dr. Stock had at this time but just translated this very work, that his version was a theme of very general conversation, and that the comprehensive mind of Miss Smith was athirst for information of every kind.

But though we cannot speak with full decision upon this subject, in regard to Dr. Stock's translation, we submit to our readers that we may do so with respect to both Scott's and Grey's: while if Miss Smith were at all acquainted with Scott, she must necessarily have been so with Schultens, Michaelis, Heath, and almost every respectable annotator and translator anterior to himself, in consequence of his copying their observations.

In Miss Smith Ch. xxxviii. 14. we have the following line.

'It is changed as clay by the seal.'

In Scott it runs thus :

“ It (*the earth*) is changed as clay by the seal.”

This peculiar reading requires some explanation. And hence in Miss Smith, we find the following note. ‘It is changed. In the dark, it was as clay without impression: the light shewing all the objects, the earth seems as if newly stamped by a seal.’—In Mr. Scott the same note occurs under the following form: ‘During the darkness of the night the earth is a perfect blank: in which state it resembles the clay that has no impression. But the morning light failing upon the earth, innumerable objects make their appearance upon it: it is then changed, like clay which has received the stamp of the seal. Thus I understand this elegant simile.’—We have not room to detail other passages of equal resemblance; but the reader, who is in possession of both works, may compare Ch. vii. 6. with the note to each; Ch. xxiv. 16. with the note to each; Ch. xxvii. 18. with the note to each, and various others as he proceeds.

Mr. Grey's edition of the original text, is reduced, as we have already had occasion to observe, to measured lines upon the principles of Bishop Hare, and accompanied with a Latin version occasionally original, but in the main expressly and avowedly copied from A. Schultens. There is a very considerable peculiarity in the distribution of the Hebrew text according to Mr. Grey. We know so little of the poetical rhythmus of the original, as to render it highly doubtful whether many passages in the Hebrew scriptures ought to be regarded as prose or poetry. Many critics, and amongst these the excellent Bishop of Killala, are convinced ‘that not the psalms and the prophecies only, but the historical parts also, commonly supposed to be written in prose, are in fact composed in verse, with no other difference from the rest, but that they want the ornaments and bolder features of poetry*.’ And with this view of the subject he has equally reduced every part of the book of Job (in his translation of this poem) to metrical stanzas. Mr. Grey, on the contrary, conceived that there are certain parts of this book which are merely historical and introductory to the rest, and which have not the least pretensions to a metrical arrangement; as for instance the first two chapters—the opening of chapter xxxii. which introduces the speech of Elihu—and the close of chapter xlii. from ver. 6. The most extraordinary part of this opinion is that which contemplates the first two chapters as not

* Book of Isaiah. Pref. vii.

poetical: for independently of the rhythm itself, upon which it is in vain to dispute, they have unspeakably more claim to the character of poetry than any other part of the book. They open the work in the grandest and sublimest style imaginable: they introduce us into another scene of things: they put us into possession of what, in a poem founded on mere fancy, would be denominated its mythology or machinery: they represent the Almighty as seated on his throne, and summoning, at two distinct intervals before him, the ministers of his providence, the good and evil spirits that are allowed or specially commissioned to fulfil his purposes; and as demanding an account of the manner in which they have executed their trust. It is in vain to seek for a poem that commences with so much boldness and sublimity: and to maintain that this is not poetry, and that the mere routine of the speeches that ensue, incomparable as they are, is poetry, is in our opinion to subvert the order of things, and to confound prose and poetry in one undistinguishable chaos.

Now it is difficult to conceive, that any *one* mind could be so constituted as to take such a view of the work before us: but it is as an unit to an incalculable series that ~~two~~ should be found of the same opinion, unless the second should have had an opportunity of being influenced by the first. What conclusion, then, must our readers draw when we inform them, not only that Miss Smith has completely coincided with this view of Mr. Grey, but that she has run, in parallel lines, with him throughout the whole work: that she has in every part, rendered as prose, what he has rendered as prose, and as verse what he has rendered as verse. It is useless, after this, to enter into local resemblances; it is impossible not to invert the incautious assertion of her too partial friend, and to affirm that 'we are confident she *has* seen other versions than that of the bible;' and we have no doubt that had her active and valuable life been spared till she had *finished* the work before us, she would have openly admitted the different aids to which she has been indebted.

One of the most extraordinary variations from the common reading occurs Ch. i. 6. which in our common version runs thus; "now there was a day when THE SONS OF GOD came to *present themselves* before the Lord:" but which in Miss Smith is written 'And the day was and THE SONS OF PERDITION came to SET THEMSELVES AGAINST Jehovah:' that is, as explained in a note on Ch. ii. 1. where the same passage is repeated, 'they set themselves as pillars—in a

rebellious, hostile manner.' Yet this version Dr. Randolph, in his notes, approves and justifies.

'This (he says) is a bold variation from the generally admitted sense of the Hebrew phrase; but I am convinced, after the most mature consideration, that the conception of the passage is no less just, than it is original. It certainly is defensible upon the strongest ground, though not precisely upon that which the translator has chosen. In her opinion, that the article appears no where else, *prefixed in regimine*, except in the 6th chapter of Genesis, Miss SMITH is not quite correct. This usage of it is not uncommon, and particularly in 1 Samuel ix. 10, we find *אִישׁהָאֱלֹהִים* the man of God. It might, however, have been fairly urged, that except in these two passages, the article is no where applied *in regimine* to these specific words; and that universally, *בְּנֵי־אֱלֹהִים* is the expression used to denote *בְּנֵי־אֱלֹהִים* sons of God, those, whom the New Testament calls born of God, begotten again by his word, and resembling their heavenly Father in their dispositions and actions. The emphatic *בְּ* prefixed, gives therefore great weight to her interpretation, and more especially from its being expressly used to contrast the false gods with the great JEHOVAH. *אֱלֹהֵי הַחַאֲלָהִים* O give thanks unto the God of all gods: Psalm cxxx. 2. The sense then will be, the sons of perdition, (*viz*) those who from their idolatrous apostacy, were deserving of, or liable to perdition, came to set themselves against JEHOVAH. And surely nothing can be more dramatically beautiful, than the placing Satan at the head of these his apostate followers; not to mention, that the subsequent questions, *hast thou considered my servant Job?* whom thou hast not been able to seduce from my service, becomes more peculiarly apposite.' pp. 147, 148.

It is sufficient to observe, we presume, in opposition to the *dramatic beauty* pointed out in this reading, that so far from any endeavour to take the throne of God by storm, 'in a rebellious hostile manner—at the head of his apostate followers'—Satan, like every other summoned spirit before the throne, appeared there expressly to account for his conduct, and to receive and *obey* the subsequent commands of the SUPREME JUDGE. At the same time, nothing can be more monstrous than to derive *חַאֲלָה*, in the present instance, from *חַלָּה* "to be faint, languid, diseased, or disaffected" instead of from *חַלָּה* in the usual way; and hence to form an *imaginary* substantive answering to *perdition*, which after all it could not fairly import. We are the more astonished that Dr. Randolph, who is alive to the error upon which the purposed change is founded, should still have adopted the change itself. He voluntarily proves this to be an error by two passages of an opposite kind,—but supposes that not more than these two exist. These two are as good as a dozen, but we could furnish him with a dozen others if it were necessary.

Ch. i. 11. We have already remarked upon the gross inconsistency of rendering *בָּרַךְ* in V. 5. *bless*, and here and in

V. 5. Ch. ii. *curse*. It is an anomaly of precisely the same nature as the preceding; and it must tend to destroy all confidence in Hebrew writ to be informed that, in one instance, one and the same word may mean *God* and *perdition*, and in another, one and the same word *blessing* and *cursing*. We only now revert to the passage to observe that the learned editor, with the same candour he exhibits in the preceding passage, admits the erroneous construction of his very excellent friend, and inclines to the opinion that it *may* be, and therefore *ought* to be, in every instance, rendered in the former sense.

‘These directly opposite significations of the word בָּרַךְ have given rise to a curious anomaly in a modern language; the word *segnen* which, in German, invariably signifies to bless, and is, throughout the Bible, as invariably applied to explain the Hebrew term in its holy meaning, follows it also in its deviation from it; and the dictionaries tell us, upon the credit of these six passages, that it sometimes signifies to curse. It would sound harshly in our ears, if the same liberty had been taken with our language; that the word *bless* had been indiscriminately used; and when Johnson had told us, that in *these* passages it had a *directly opposite* signification.’

We should, in such case, have as much discredited Johnson's opinion, as we do that of any German lexicographer who will undertake to affirm that *segnen* ever means to curse: and all that can be collected from the German rendering is, that the translators by confining themselves to one and the same term in their translation, shew obviously that they attached but one and the same meaning to the original word. *Segen*, indeed, the German substantive from which the verb *segnen* is derived, imports not only a *blessing*, but occasionally a *charm*, an *enchantment*, a *spell*, a *sorcery*, and of course something in opposition to a blessing. But these derivations are clear and successive; so are the opposite senses of *consecration* and *execration* in the Latin term *sacer*, and our own synonym *devote* or *devoted*: and even those of the Hebrew אֱלֹהִים may be followed up by a similar clue. Some such words, possessed of antagonist significations, each indirectly issuing from the other, are to be met with in all languages: but בָּרַךְ is not one of such words: there is no possible chain by which the contradictory sense of *blessing* and *cursing* can be equally referred to it.

Ch. iv. 20. ‘Because they are not made for continuance they perish.’

‘In this ingenious and quite new construction, the translator has evinced a very superior taste and judgement. By uniting לִנְצַח to the participle מְשִׁים she has avoided the error into which all our commentators have fallen, by joining it to וְאֵכָרִי and who have thus

been obliged to supply a word, to make out the meaning: They *perish eternally*, Meshim (*led.*), without man's putting it *to heart*; or, as our version renders it, *without any regarding it*: whereas by combining מלצח with טשים the sense is far better, and word for word rendered with the most grammatical accuracy."

We admit the ingenuity of this new construction: but it is tautological, and unnecessary. The common interpretation does not absolutely require the supply of any word to give it a meaning, nor does מלצח, properly speaking, signify *because*. The literal rendering, and in the order of the words, is, "Imperceptibly (without notice or perception) they are for ever consuming."

Ch. vi. 6. 'Will the insipid be eaten because there is no salt?
Is there any taste in the drivel of dreams?

Upon the first line of this couplet Dr. Randolph observes very justly,

'This construction is not quite correct. Miss SMITH evidently wishes to preserve the force of מלצח which clearly implies causation. It had been better therefore to have put it thus: Can one eat what is insipid from want of salt? thus coupling the want of salt with the insipidity occasioned by that want. The latter part of the verse the *drivel of dreams*, is derived from Parkhurst; vid. his Dictionary on טה. It is certainly no very favourable amendment; but Schultens, who supports the idea, makes by far the best defence of it. The *babarder* of the French, *futidia et absurda proferre*, is a happy illustration.'

We may add, that to translate thus is to *drivel awake*. Our bible version though confused in the former part of the couplet, is clearly and nearly correct in the latter.

Ch. viii. 6. 'They are finished for want of thread.'

Dr. Randolph observes, 'evidently right, נק is often used in this sense: and the metaphor of the shuttle is preserved.' To us it is very far from being evidently right. But right or wrong, Miss Smith is indebted for the rendering *primarily* to A. Schultens, whose version is

"Et consumuntur expirante tramâ."

And we here have another proof of her being acquainted with collateral aids, and especially with that of Scott, who has avowedly copied the passage from the Dutch critic, as Miss Smith probably did from the former. Why is the *and*, omitted in this version? Such omissions, sometimes of real consequence, are frequent.

Ch. ix. 9. For our common rendering—"which maketh Arcturus, Orion, and the Pleiades, and the chambers of the south," Miss Smith gives us

‘He maketh the blight, the cold, and the genial warmth,
And prepareth the store-houses of the south;’

This we think is obviously from Dr. Stock, whose version is

“Who maketh the blight, the cold, and the warmth,
And the chambers of the south.”

The additional words *genial* and *prepareth* in the new translation are errors of commission. They are neither necessary nor in the original. Dr. Randolph does not altogether approve of this change from the common text. We altogether disapprove of it.

Ch. xiii. 3. ‘I desire earnestly to speak to the Almighty,
I should rejoice to reason with God.’

In a subjoined note the fair author proposes another version, and we copy it as an additional proof that she had not settled her text.

‘Nevertheless I will speak to the Almighty,
It is my pleasure to reason with God.’

We prefer the common version to both these. The *and*, which commences the second line of the couplet, is here also omitted as in Ch. vii. 6.

Ch. xiv, 13, 14. ‘So man lieth down, and shall not arise,
Till there be no heavens he shall not be awakened,
He shall not be disturbed from his sleep.
O that thou wouldst hide me in the grave!
Conceal me till thy wrath be turned away,
Set a mark on me and remember me!’

We like the whole of this rendering except ‘*set a mark*,’ for which we would substitute the common reading. And we agree with Dr. Randolph, that ‘it seems scarcely possible for words to paint more beautifully, or more strongly, a belief and hope in a future resurrection and judgement: and yet strange to tell, this passage has been adduced in direct proof of the contrary.’

Ch. xv. 31. ‘Let him not trust in prosperity, being deceived,
For his palm trees shall be vanity:’

We do not approve of the alteration in the first line, but there is an orientalism in the second which pleases us, and the text will bear it.

Ch. xvi. 19.—21. ‘Yet now behold! in heaven, is my witness,
And he who knoweth my actions, on high:
My mediator, my friend,
To God his eyes drop tears.
And he pleadeth for man with God,
As the son of man for his friend.’

Upon this passage the learned editor favours us with the following note.

‘For the singularly beautiful, and, let me add literal version of this passage, Miss Smith is partly indebted to Mr. Parkhurst; and unless the correctness of the translation be disputed, it doubtless contains another explicit avowal of Job’s trust and confidence in a Redeemer, who was to come, mighty to save. One exception, however, must be made, (unless she read ו final for י) to her changing the person of the possessive pronoun; which in conformity to grammar and perhaps also in point of taste, had better remain unaltered: מִיָּדָי my mediator or advocate, my friend; and why render עֵינָי terminating with the same pronoun, *his eyes*, and which very word also, in the 9th verse of the succeeding chapter, she justly translates *mine eyes*. Had it not been better to have done the same here? for it would not have varied the act of intercession, but only the mode and urgency of the suit. The whole then would read thus,

Yet now behold! in heaven is my witness,
And He, who knoweth my actions, on high;
My Mediator—my Friend—
To God mine eye droppeth tears,
(i. e. I pour forth my lamentations to God,)
And He (vid. my Mediator) pleadeth for man,’ &c.

The looseness of Miss Smith’s rendering is obvious: but we are afraid her learned friend’s correction, can hardly make it support the high and important doctrine which the note glances at. The real rendering, allowing full force to the particle ו, in its different meanings in different places, is we apprehend as follows,

Yet now behold! my appeal is to heaven,
And my witness is on high.
Deriders of me are my companions:
But mine eye languisheth towards God;
Even to argue, as a mortal with God,
As the offspring of man with his fellow.

ו, in the fourth line, (לְנֶכְרִי) has the force of כ, as in Joshua vii. 5. and other places.

Ch. xix. 22. For our common rendering, “why do ye persecute me as God?” we have here,

‘Why do ye pursue me like a deer?’

Upon which we have the following note of the erudite editor.

‘This translation is wholly inadmissible; and is evidently occasioned by Miss Smith’s reading אֱלֹהִים for אֵל; Why do you persecute me as God, is certainly a strange expression to apply to the persecutions of man; and Miss SMITH is not singular in her opinion, that אֱלֹהִים here did not signify God, for one of the best rabbinical commentators, R. Levi Ben Gerschom, prefers taking אֵל for the pronoun אֵלֶּה *these* with the ו deficient, as it is used in 1 Chron. xx. 8. Why do you persecute me like these, alluding to the 18th and 19th verses.’

We do not approve of Miss Smith's alteration, for it has far less force than that of our established version: but it is by no means so inadmissible, as Dr. Randolph apprehends. The original transferred into Arabic characters would be, literally, *like a deer*; for we have only to read *كما ايل* for *כמו ל*, to have it *ut cervum*: and we thought we had here traced for the first time, a proof of Miss Smith's acquaintance with Arabic, and her bringing forward such knowledge to her assistance. But on turning to Parkhurst we find he has made *ל*, a *deer*, a derivative from *ל*, and given it under § xv. Reiske however considers, in this very passage, the textual word itself *ל*, as synonymous with the Arabic *ايل* or *ل*, and has rendered it expressly "*quare persequimini me ut cervum?*"

Ch. xix. 24. 25. 26. This very obscure passage is thus rendered, chiefly from Parkhurst.

' But I know that my Redeemer liveth,
And at last he shall arise over the dust:
Then shall my skin encompass this, (body)
And from my flesh shall I behold God:
When I shall gaze upon myself,
Mine own eye shall see him, and not another,
My reins will consume within me.'

Upon this version we have a very long and elaborate note, from the pen of the excellent editor, in proof that it developes, and is designed to develop, the patriarch's acquaintance with the evangelical doctrine of the redemption of the world by our blessed Saviour. In the course of the argument we think Warburton is treated somewhat too contemptuously; nor are we altogether satisfied with its force. We do not mean to say that this triumphant doctrine was unknown to the patriarch and his friends, but the present sublime exclamation is not sufficiently demonstrative. We prefer St. Jerom's rendering of *ל*, by *redemptor*, or *redeemer*, as we have it in our common version, to vindicator, or avenger, or any other word that has since been employed, and especially by the continental critics: but we have no decisive instance of its signifying redeemer in the evangelical sense of the term, or that implied in the Christian Scriptures. For the rest, though we cannot allow our established reading of this passage to be correct, we have never yet seen any that is preferable to it. We lament that we have not space to enter critically, and at length, into what we apprehend would form a clear and verbal rendering.

Ch. xxiii. 6. 'Would he contend with me in the greatness of his strength?

No, surely he hath put in me *permanent existence*.'

The ellipsis, however, is not necessary: nor can *חַיָּת*, he be allowed in this place, to imply permanent existence as a noun governed of the verb. The exact rendering is,

Would he contend with me in the mightiness of power?

No—rather would he concede to me.

וַיִּשָּׁב, has the sense of conceding or granting in various passages. See amongst others Gen. xlv. 7. 1 Sam. ii. 20.

Ch. xxviii. 3, 4. '(The miner) feels in the dark,

And all around he seeks

For the stones of darkness,

And the shadow of death.

A flood breaks in upon the forgotten inhabitants,

It is drained by the foot, it is removed by man.'

We cannot account for this division of the first verse into hemistichs. As to the translation itself, the learned editor tells us,

'This can never stand without a very forced construction, making *קֶץ*, extremity, or end to signify the extremity of the hand; *וַיִּשָּׁב קֶץ*, *extremities posuit, felt round about*. I rather think Miss SMITH wrote *frets*, (for in her manuscript the *real* word is hardly distinguishable,) in the sense that Rachael uses it *קָעָה וַיִּשָּׁב קֶץ*, I am weary of my life: so in this place *וַיִּשָּׁב קֶץ*, there the miner wearies himself in the dark. One can only say, that this is as good as He *putteth an end to darkness*.'

Of two bad versions we will not pretend to say which is the worst. The direct rendering is,

One (or man) worketh out a place in the gloom;

Yea, to the utmost scope he scrutinizeth;

The stones of darkness and death-shade.

V. 17. She shall not be compared with gold and glass,
Nor balanced with vessels of pure gold.'

'Nor *balanced*'—has rather a ludicrous turn; and is neither grammatically or etymologically the meaning of *וַיִּשָּׁב*. The former line is thus justified by the fair translator in a subjoined note. 'Glass was very scarce in the time of Job, and of course very valuable. It is supposed to have been first made on the coast of Palestine.' The name of the archaologist who thus supposeth is unfortunately not mentioned: and Dr. Randolph has been too discreet to betray the secret.

Ch. xxx. 4. 'They cropped the helimus on the bush,

And the root of the genista was their bread.'

Helimus we suppose should be *halimus* (*ἅλιμος*); but as,

after all, we do not distinctly know the exact kind of plant the translator intended, either by this or by *genista*, which last is sometimes rendered *broom*, and sometimes *green-wood*) we must, with the unlearned, content ourselves for the present, with the vulgar reading of "mallows" and "juniper-roots:" and the learned we must refer to the following note of the editor upon this passage.

'Vid. Parkhurst on מלח and רהם. The latter word, however, being used in Psalm cxx. 4. to express a shrub, which served for fuel רהם רהם, with hot burning coals. Ralbag, in allusion to this very passage, (and perhaps justly,) gives a far different interpretation; 'They take the root of the juniper להם to warm themselves; making ל a preposition.'

Ch. xxxiv. 14. 'If he set his heart upon it,
He can recall his spirit and his breath.'

A most elegant and correct rendering for what is equally inelegant and incorrect in our common version: "If he set his heart upon *man*, if he gather unto himself his spirit and his breath." The latter *if* is not in the original, and instead of *upon man*, it is אירל, *ad id*, or *ad eum*, upon it, or upon him.

Ch. xxxv. 19. 'Who giveth imaginations in the night.'

We completely agree with the judicious editor in thinking that, 'This does not give a better sense than that of our present version, *who giveth songs*: nor indeed can it be reconciled with the Hebrew, unless the root be changed into עז, which I rather suspect, from inadvertence, to have been the case.'

Ch. xxxviii. 41. 'And are famishing for want of food.'

Correct and perspicuous. ' is not here derived from עז to wander, as in our common version, but from להק 'to break down, comminute, or wear away.' So the Chaldee, Arabic, and Syriac, *infirmantur*. We only prefer, with the bible-version, the *present* tense, to the *future*, which is here substituted throughout the verse.

Ch. xxxix. 30. 'Her young ones swallow blood.'

Our common version is preferable. "Her young ones also suck up blood." Here again we have to remark Miss Smith's omission of *also*, or *and* at the beginning of the line. Dr. Stock renders the passage,

'AND her young ones GOBBLE UP blood.'

Ch. xl. 2. 'Doth he who contends with the Almighty draw back?'

Our standard text gives "Shall he that contendeth with the Almighty instruct *him*?" Dr. Stock,

"Will he that contendeth with the Almighty lay down his plea?"

The original is as follows,

הרב עב שרי יסור

literally,

'Doth it, then, edify to contend with the Almighty?'

And thus nearly Pagninus, "num quid contendere cum omnipotente, eruditio?"

V. 6, 7. 'And Jehovah spake to Job from the whirlwind and said, Bind now like a strong man thy loins.'

In Ch. xxxviii. 1. the term here rendered "from the whirlwind," is there given "out of the storm:" and in V. 3. the expression *bind now*, is *gird up now*.

Ch. xl. 17. 'He bendeth his tail like a cedar.'

The remainder of the verse is rendered as in our common version. We refer to it because we are surprized that Miss Smith did not, on various accounts, give it its true and more *read-able* sense, which would then have been,

The sinews of his haunches are braced together.

The original פהר which, in its present situation, has puzzled so many of our commentators, is distinctly an Arabic term فخذ *coxae femora*, "the haunches, or hind-quarters." Whence the passage is thus rendered in the Syriac and Arabic versions, "erecti sunt nervi COXARUM ejus." Nor is there the smallest authority for translating פהר *verenda*, or *testes*, as all the old Latin interpreters have it, or as it is given, from the Latin copies, in our common lection. This is still more obvious, from the term פהר being altogether omitted in most, if not in all, the Greek versions, as of no importance: the usual rendering amongst them being σινια αυτου (or αυτου σκονια) συμπτυλεκται, "his sinews are braced together."

We conclude, as we at first observed, and our readers will probably conclude with us, upon an attentive perusal of the foregoing remarks, that the translation we have examined, does not answer the general call which has so long been made for a correct translation of the book of Job. It gives us a very high opinion of the literary talents of the lamented and very excellent author: and might perhaps, had her life been spared, have satisfied that demand, after repeated revisions and corrections. But, in its present state, it can only be regarded as the sketch of a great and good mind, which has left it to labour, however, for want of such revisions, under a heavy load of errors and misconceptions.

Art. III. *Ferguson's Astronomy, explained upon Sir Isaac Newton's Principles*. With Notes, and Supplementary Chapters, by David Brewster, LL. D. Fellow of the Royal Society of Edinburgh, and of the Society of the Antiquaries of Scotland. 2 vols. 8vo. with a quarto volume of plates. pp. xi. 1002. Price 1l. 16s. Edinburgh, Oliphant and Balfour. London, Murray. 1811.

THE republication of a treatise of established reputation and regular sale, by any other than the actual proprietors of the original work, their heirs, or assigns, is so unusual among booksellers of honour and respectability, that it naturally excites inquiry and reflection. The instance before us is the *second*, in which a Scotch editor and Scotch booksellers have reprinted a book of Ferguson's, soon after the *genuine* proprietors had laid before the public a new edition. The twelfth edition of Ferguson's *Astronomy* was published under the superintendence of the late Dr. Mackay, but, shortly before his death; a circumstance which, it might have been apprehended, would have dissuaded any other bookseller, or any other editor from printing the same work in the same or any other shape, for some years to come. This, however, is not the case. According to the existing laws relative to literary property, the procedure of the Scotch booksellers is *legal*;—though we must be permitted to say it is so far from *liberal*, that we question if a dozen booksellers could be found on either side of the Tweed, who would “offend in like sort.”

The conduct of the editor excites surprize of another kind. That a man who possessed neither learning, talents, industry, nor genius, should gladly avail himself of an opportunity of causing his name to be remembered, during the twenty or thirty years to come that Ferguson's name shall be preserved from oblivion, by placing both upon one title-page, is natural enough. But that Dr. Brewster, who possesses all those requisites in a tenfold degree higher than Ferguson himself, should be induced by *any* motives to become a partner in his fame, an improver, or a preserver of *his* works, is to us perfectly astonishing. There are no points of contact between the two, except in the knack at popular illustration: but even here, there is this essential difference—that Ferguson dealt in popular illustration because he had nothing else to dispense, while Dr. Brewster whenever he has recourse to it, does it to the neglect of invention and investigation, for which he is equally well fitted. Ferguson was an inventive mechanist, a popular lecturer, and, so far as a very avaricious person could be, a worthy man; but he was not a philosopher—nor even a mathematician. Far from being able to write upon astronomy ‘according to Sir Isaac Newton's principles,’ he could not comprehend one of them; nor

could he demonstrate the simplest proposition in Euclid's Elements. He could gaze at, and roughly sketch, the grand outlines of the solar system; but he could no more enter into the developement of the minutiae than an infant. He was incapable of tracing the grand laws of the celestial world through a hundredth part of their modifications; and he was equally incapable of travelling through many of the intricacies of calculation. Such, however, is the man with whom Dr. Brewster condescends to connect his name; his are the works which Dr. Brewster has chosen as hinges on which to suspend his acquirements, his speculations, and his fame: and thus it happens, that no country milk-maid with linsey-woolsey petticoat, fringed with spangles and decked with diamonds, could present a more outré and ridiculous appearance, than the volumes which the present Editor has given to the world.

Our readers will judge from this, that we consider most of Dr. Brewster's supplementary chapters as rather valuable in themselves,—but as likely to be rendered less valuable by being “out of place,” and some of them by separation from equally curious matter, which was withheld only because it was too abstruse to be of the least service to those who could derive profit from Ferguson's book. We do not complain because he has written on astronomy; but because he has only poured light indistinctly upon remote and detached regions, when he might have been well, and, as we believe, successfully employed, in presenting a luminous prospect of the whole of this interesting department of science.

The supplementary chapters are in number 12; and relate to the following subjects. The five new planets,—the new discoveries in Mercury, Venus, Mars, Jupiter, and Saturn,—new discoveries respecting the body of the sun, and its motion in free space,—new discoveries and phenomena in the moon, with tables of lunar spots, lunar mountains, &c.—eclipses,—occultations,—transits of Venus and Mercury over the sun's disc,—aberration of the heavenly bodies—precession of the equinoxes,—nutations of the earth's axes, and the variation in the obliquity of the ecliptic,—comets, with tables of the elements of 98 which had been observed previously to the year 1808,—fixed stars, their magnitude, distance, parallax, proper motion, &c.,—speculations on the origin of the *four* new planets, and of meteoric stones,—and a tabular view of the solar system. These occupy 382 pages of the second volume, and will be found to comprize much interesting and curious information. The following particulars, though they cannot but be well known to the readers of La Place,

and of the astronomical articles in the supplement to the *Encyclopædia Britannica*, will notwithstanding be novel and acceptable to many.

From the theory of the reciprocal attractions of the three first satellites, La Place has discovered two very remarkable theorems concerning their motions. He found, *that the mean motion of the first satellite, added to twice the mean motion of the third satellite, is rigourously equal to thrice the mean motion of the second satellite*; that is making m the mean motion of the 1st, m' that of the 2^d, and m'' that of the 3rd, we have by the theorem,

$$m + 2m'' = 3m', \text{ or} \\ m + 2m'' - 3m' = 0$$

By taking the mean motion of the satellites for 100 Julian years, as determined by De Lambre, La Place found, that

$$m + 2m'' - 3m' = \text{only 9 seconds.}$$

a coincidence between theory and observation, which is truly astonishing.

The second theorem deduced by La Place is equally curious, though from particular causes, it does not accord so well with observation. He found, *that the epoch of the first satellite, minus three times that of the second, plus two times that of the third, is exactly equal to a semicircle, or 180 degrees*, that is, making l, l', l'' the mean longitudes, or epochs of the satellites, we have

$$l - 3l' + 2l'' = 180, \text{ by theory.}$$

By taking the real epochs of the three satellites for the midnight, beginning the 1st January, 1750, as determined by De Lambre, we obtain

$$l - 3l' + 2l'' = 180^\circ 1' 3''.6.$$

This result differs only 63 seconds from the theory; but the cause of this difference is very satisfactorily explained by La Place.

From the last of these theorems it follows, that the three first satellites of Jupiter, can never be eclipsed at the same time. For if this were possible, the longitude of the three satellites would be equal at the time of their eclipse, that is $l = l' = l''$, consequently,

$$l - 3l' + 2l'' = 0,$$

which is impossible. When the 2^d and 3rd satellites are eclipsed at the same time, their longitudes will be equal, that is, $l' = l''$; consequently in this case, the theorem becomes

$$l - l' = 180;$$

that is, the difference of the longitudes of the 1st and 2^d is 180° , but the 2^d being in opposition to Jupiter at the time of its eclipse, the 1st satellite must be distant from it 180° ; consequently, *when the SECOND and THIRD satellites of Jupiter are simultaneously eclipsed, the FIRST is always in conjunction with Jupiter*. On the contrary, it is obvious, that *when the sun is simultaneously eclipsed by the SECOND and THIRD satellites, that is, when they pass at the same time across his disc, the FIRST satellite is in opposition to the planet*.

By following out this principle, we shall find, that *when the FIRST and THIRD satellites are simultaneously eclipsed, the difference between*

either of their longitudes and that of the SECOND is 60° , for in this case $l=l''$, and the equation becomes

$$-3l' + 3l'' = 180^\circ, \text{ or}$$

$$-l' + l'' = 60^\circ.$$

In like manner we shall find, that when the FIRST and SECOND are simultaneously eclipsed, the difference between either of their longitudes and that of the THIRD is 90° , or the THIRD is in quadrature with Jupiter. For in this case $l=l'$, and hence,

$$-2l' + 2l'' = 180^\circ, \text{ and}$$

$$-l' + l'' = 90^\circ.$$

It is obvious from these interesting results, that a wonderful provision is made in the system of Jupiter, to secure to that planet the benefit of his satellites. When Jupiter is deprived at the same instant of the light of the 1st and 2nd satellites, or of the 1st and 3rd, the remaining one of the three first, cannot possibly be eclipsed at the same time, but is in such a point of its orbit, as to give considerable light to the planet. The simultaneous eclipse of the 2nd and 3rd satellites forms an exception to this remark, for at the same instant the 1st satellite has its dark side turned to the planet. Even in this case, however, the 1st satellite, when emerging from the sun's beams, is gradually turning more and more of its luminous hemisphere to Jupiter, to supply the loss of light arising from the want of the other two satellites. pp. 157—159.

The detail of Schroeter's and Herschell's observations on the moon, are, we think, given more at length, than was due to their importance; yet, we doubt not, many will consult with much pleasure, the tables of the heights and length of base of several lunar mountains, as deduced by those celebrated astronomers. In the supplementary chapter on eclipses, we were pleased with the catalogue of solar eclipses visible at Paris during the 19th century; from which it appears that the only *annular* eclipse that will be seen there in the course of the century, will occur on the 9th of October 1847. From the tables of transits in chap. vii, it appears that the next transit of Mercury will happen Nov. 11th, 1815, and the next transit of Venus on Dec. 8th, 1874. For the circumstances of these and other subsequent transits, the reader may consult the work itself.

We are most dissatisfied with those chapters in Dr. Brewster's supplement, which are devoted to physical astronomy. He is not uniformly successful in developing the theories of others; and he is still less successful in speculating upon abstruse matters. The former arises principally, we apprehend, from an attempt to be familiar and popular where the subject will not admit of it: the latter, at least in the speculations respecting the comet of 1770, and the origin of the four new planets, from the circumstance that the hypothesis the doctor has started is utterly untenable.

We have no doubt that in much less than five years he will be very sorry that he should have suspended any part of his reputation upon such crude speculations as those to which we now advert. But we need not dwell upon these topics. Dr. Brewster is now engaged in a work (The Edinburgh Encyclopædia) more suited to his talents and knowledge, and better calculated to extend his fame. We wish him success in the continuation of that work, and sincerely regret that his attention should have been diverted from it, by an undertaking, in our estimation, so unworthy of him, as framing an appendix to a mere horn-book for smatterers in astronomy.

Art. IV. *Descriptive Travels in the Southern and Eastern Parts of Spain and the Balearic Isles, in the year 1809.* By Sir John Carr, K. C.
(Concluded from page 745.)

It was time for our adventurer to proceed toward Seville. Some of the persons going the same road carried 'boughs of the palm-tree, which, when blessed by the priest, become infallible charms against thunder, lightning, and the devil; on which account they are to be seen twisted round the grating of the balconies in numerous houses in Spain.'—He thus distinguishes the ranks of inns.

'A *fonda* is the principal inn in a town, where the traveller may expect to find food (though most likely to be execrably bad) and wine provided. A *posada* is an inferior inn in a town, where lodging only is found, and if the traveller wishes to eat, he must either bring, or send out into the town and buy, what he wishes. A *venta* is a solitary house situated on the roads, in which it is seldom that any thing more than eggs and bad wine can be procured. p. 69.

At one place on the road he saw, 'for the first time, nine or ten horses moving in a circle and treading out the corn;' which he 'afterwards found to be the common method of thrashing in Spain.' And he adds, on the authority of a curious ancient book, which we think it highly creditable to the literature of so gay a personage to have studied, even though so defectively as to fall into the little error of putting horses for oxen,—that this was the practice of very early times: his words are, 'This method, we are informed by the scriptures, is coeval with the time of Moses.'—On the route to Seville our author saw vast tracts of uncultivated land, a denomination he pronounces to be applicable to two thirds of Spain. He deploras the ruin of agriculture by the expulsion of the Moors, condemns the policy of eating up the whole country with sheep, and then exporting the wool raw, and celebrates a treatise on

this and the connected subjects, by Don Gaspar Jovellanos.

Arrived at Seville, he got with difficulty into the best inn, to which, he solemnly avers, 'the vilest hedge ale-house in England would have been infinitely preferable.' It is, however, very evident the house must have been intended originally for his betters, we should guess for Askapart or St. Christopher, at the least as he says, the 'looking glasses are suspended about eleven feet from the ground.' He was accosted by 'two poor wretches in rags, who addressed each other as *Senor* and *Cavallero*, with "Live the English, but perish Napoleon." He surveyed the cathedrals, towers, and Moorish palaces; and was exceedingly fierce in mind against the 'be-sotted monks' of San Francisco, who keep eleven paintings of Murillo rotting in the cloisters, and 'will neither sell them nor put them in a situation less exposed to dampness and eventual destruction.' At the very same time that the city was honoured by the presence of Sir John, it was disgraced by that of the 'mock-majesty called the Central or Supreme Junta (pronounced Hounta)' the names of whose Dons component he here sets in pillory in two rows, just putting a label of exemption from mud on two or three.—He got into excellent company, in which he heard the British Constitution highly lauded by an *hidalgo*, who gravely illustrated it to the auditory by a comparison with the Trinity. 'In England,' he says, 'such a comparison would have been deemed blasphemous; here, it was received as an ingenious mode of demonstration.'—As a man eminently conscientious, the knight was doubtless very much distressed by what he experienced here of an east-wind of highly immoral tendency. 'It affects,' he says, 'the moral as well as the animal system, and has a peculiar influence on the bad passions, to such a degree, that during its prevalence, the most abominable excesses are sometimes committed, particularly assassination.' p. 88. He says that the Spanish physicians are still decidedly of the school of Doctors Galen and Sangrado, as to the bleeding practice. He declaims in a spirited style against the gross and silly superstition, mixed too with levity,—the female morals,—and the cowardly submission to the French, in this renowned city. Noticing a remarkable arrangement in the Spanish division of labour, he says,

'A stranger will also not fail to be struck with the numerous *escribedores* or scriveners, who sit at their desks all day, in arched open recesses, on the basement floor of a street close to the cathedral. These functionaries are applied to, to draw up petty agreements, to adjust trifling accounts for the ignorant, and to write letters for those who cannot write themselves. They will also, I am informed, for a trifle, carry on a tender correspondence between

two unlettered lovers. There are a great number of these ready-writers in Cadiz, and in all the principal towns of Spain.

Sir John experienced the greatest difficulty of breathing in the 'sæva mephitis' of the Supreme Junta, which he represents as also very noxiously affecting the animation, the courage, and the patriotism, of the people of Seville. In whatever way that people might be affected by the presence of such a body, it is easy to comprehend that an Englishman, from having been accustomed to contemplate a noble practical example of the opposite qualities, must abominate a government that could be foolish and depraved enough, according to the following description, to seek to maintain its consequence by a display of vain pomp, and by patronizing jobbers, contractors, place-hunters, and the basest corruption.

'The cloven foot' (of the Junta) 'was sufficiently visible under the imperial robe which the members had assumed.'—'All was inflated and blustering loyalty within this city. The streets swarmed with officers and commissaries in gaudy regimentals and embroidered coats, waiting in servile attendance upon the Supreme Junta, to procure, by the basest means, commissions, jobs, and contracts. "Death to Napoleon," was the burthen of every song. A suspicious, rather than a patriotic vigilance, seemed to sentinel every avenue of every street. A patriotic and popular general, was seized because he was observed to examine one of the gates rather minutely; and the fury of the mob, excited by a stupid and savage priest, was directed against a young English artist of merit, for pencilling the ass of a water-carrier in his sketch-book, and he was saved from destruction only by the intrepidity of his brother, who was attached to the British embassy.' p. 100.

All this savage heroism and patriotism sunk into a tame submission to the enemy, a few months after our knight's visit, and he cannot contain his anger to think of it. There is reason to doubt whether he recovered from the effects of the atmosphere of the Junta on his gay and good-natured soul, till he had made a voyage of many hours down the Guadalquivir, and arrived at a delightful spot, a striking contrast to the streets and mob of a barbarous city.

'After passing through fields of tomatas and melons, by the side of plumb, pomegranate, orange, and citron trees, we saw a mule who under the shade of silver poplars, and unattended, was raising water to the surface from a deep well, by turning a large wheel, to the circle of which earthen jars were attached, to supply the lemon and orange groves, which extended a great way before us, with the frequent moisture they require. From this primitive contrivance, we approached a group of female peasants, who were busily and variously employed under the shade of bowers of vines, running the length of the cottage front, from which they projected. Grapes hung from the roof in rich, luscious and ponderous clusters; below, pigs, goats, and poultry, in

the highest condition, were lying asleep, or foraging. The proprietor of this happy and luxuriant farm, in the middle age of life, driving a mule before him, whose panniers were brimful with the finest plums, came up to us, and telling us his name was Utabio della huerta del Capero, with great natural courtesy gave us a hearty welcome.

In this and other stages of his excursion, especially when he reaches Catalonia, he finds occasion to say, that he 'has almost every where searched in vain for that Spanish gravity of which in England he had heard so much.' 'The lower orders in Spain,' he says, 'appeared to me much more merry and facetious than the same class in England.' Here Sir John might have recollected several circumstances accounting for part of the vivacity which he witnessed. As, first, the agitation of the country had shaken the people out of their mental stagnation;—they had got something new, something to talk and be interested about, something to feel their own consequence in;—and this stimulation into a livelier consciousness of existence and its faculties and interests, naturally produces animation of manners. Secondly, they had got a government (the Supreme Junta) which, spite of all penal enactments, they durst and indeed could not help turning into ridicule; and it is a capital stimulant to gaiety, that what assumes to be the highest order of human existence in a country, should yet expose itself as a thing that every man can break his joke upon. Thirdly, and akin to this, the French were probably about that time putting down the Inquisition. Fourthly, Sir John's modesty does not choose to seem aware, that a person who has such a fascinating vivacity in himself, is naturally the cause of vivacity in other men.

The adventurer and his companion got round again to Cadiz exactly against 'the day, the great the important day,' of the arrival of the Marquis Wellesley, who found, 'on landing, a French flag,' says Sir John, 'spread over the steps for his excellency to tread upon, and was drawn in the consul's carriage to his hotel, by the delighted and enthusiastic multitude.'—The next excursion was to 'Mount Calpe, one of the pillars of Hercules, the grand and classical impressions of which somewhat suffered on entering the town, which at first, in some of its objects, not a little resembled Portsmouth Point.' By the time that the latter part of the sentence has somewhat moderated the poetical emotion kindled by the former, we may venture to remark in behalf of the knight's general sobriety, that the ordinary name, Gibraltar, satisfies him in all his previous and subsequent references to the place. Along with a gratuitous and whimsical innovation on the etymology of the word

(well known to be corrupted from *Gebel al Tarik*, the mountain of Tarik, the Saracen general who invaded Spain at this point) he has some very reasonable moralizing on the mutability of national greatness, occasioned by seeing here the humiliated condition of a few of the posterity of the Moors, who are

—‘of all their mighty conquest, permitted, by a condescending act of sufferance, to shew themselves only on this narrow spot of ground. The descendants of the mighty conquerors of Spain may be seen in the streets of this tiny peninsular extremity, plying for hire as porters, and frequently cursed, struck, spit upon, and treated with every indignity by their employers.’ p. 117.

He gives as spirited a description as most of his predecessors, of this majestic rock, and the magnificent views beheld from its summit, with notices of the fortifications, the state of trade, the deficiency of ladies, the motly appearance of the inhabitants, and the numbers and freaks of the monkies.—He next took a turn to Algeziras, had a conversation with General Castanos, and peeped at Gibraltar through the arches of a fine Roman Aqueduct. Whoever had hunted on his track would have found him soon after at Malaga, ‘which is more opulent in vines,’ he says, ‘than any other city in Spain, there being no less than seven thousand vineyards in its district, bearing no fewer than thirty-four different sorts of grapes.’ The graces (which word the reader is not to mistake as synonymous with virtues) of the Malaga ladies enchant him into little less than heroic poetry; and we cannot perceive that he likes them ever the less for seeing some of them wearing the marks of penance, and others confessing to the priests, ‘who sit in a sort of cupboard, and listen to the party confessing through a little thin board or plate perforated with holes.’ The blame be on Sir John if we wrong the religious qualities of his brilliant demi-goddesses by exhibiting the following picture.

‘In the church of the convent of Victoire we heard some fine music, and, what was infinitely better, beheld some of the finest women in Spain. The disciplined languor and expression of their eyes, and the skill with which they managed the mantilla, sometimes drawing it under the chin, to give a beautiful oval to the face, at others tossing it open, and exhibiting a bewitching countenance and finely formed bosom, followed by an oblique and rapid glance to ascertain the effect of these enchanting coquetries, which receive additional interest from the graceful attitude, and adjusted drapery of the kneeling devotee, all united in making me think that the heart took but little interest in the prayer, which every now and then set two pretty lips bewitchingly in motion. Indeed so merely exterior is female devotion in Spain, that the most favourable places for making assignations in, are the churches. Nothing is more common than to see, in the shady part of the church, men kneeling by the side of women

and making violent love to them in whispers, without a omitting single ceremony prescribed by the catholic religion.' p. 140.

Sir John having betrayed that he reads the bible, we do not know that it would have done him any additional harm with that class of his readers, to whom so grave a practice will be but an indifferent recommendation, if he had indignantly reprobated that pernicious church that virtually teaches the people to exempt the heart from the cognizance of religion; and if he had seriously deplored the ceremonial mockery of piety which he saw these fine women performing, instead of being amused with it as hypocrisy, and pleased with it as assisting the evolution of their appearances and blandishments.

His having seen at Malaga an officer who had distinguished himself in Saragossa, during its second siege, gives him an occasion for relating some of the transactions in that hideous tragedy. We will transcribe only one short passage, describing a combat in one of the churches;

'from which a party of the French was at first repulsed by the monks, who fought with all the fervour of zeal, and the fury of despair. The enemy, however, returned to the charge, and a scene such as had been seldom, if ever, beheld before, was exhibited. In this sacred sanctuary, every inch of ground was disputed by its holy functionaries; the columns, the lateral chapels, and the altar, became so many ramparts, and were frequently stormed, taken, and retaken; and the pavement was covered with the bleeding bodies of monks and soldiers. The battle raged in every part, till the roof, shattered by numerous bombs, at length gave way, and fell with a terrific crash on the combatants, when those who survived its fall, as soon as they had recovered the shock of so unexpected a disaster, rose upon the ruins, and, joined by others, continued to fight with unabated ferocity.' p. 154.

Augustina was equally conspicuous in this as the former siege. It is added,

'Numerous were the instances of female heroism. Women, many of them in the highest orders of life, and of elegant habits, without respect to rank, formed themselves into corps, to carry provisions, to bear away the wounded to the hospitals, and to fight in the streets in which they were frequently accompanied by the children, who with the pleasure displayed in their amusements, rashly and exultingly rushed into danger, and could not be prevailed on to stay in those places which the firing of the enemy had spared.'

Granada, on account of its noble scenery, its prodigious and desolate remains of Moorish magnificence, and the recollections which it awakens of a most romantic history, is one of the places in which we are willing to stay a good while with almost every traveller. Sir John, however, in consideration of his having been so often pre-

ceded, constrains himself to an exemplary brevity in his celebration of the Alhambra, and the other interesting but well known objects. The energy that would else have glowed in description, flames off in generous invective against the Inquisition, (one of the prisons of which he saw in the city,) against the Supreme Junta, against the Junta of Granada, and against General Cuesta. He describes the provincial Junta as two thirds composed of 'clergymen and monks remarkable for their ignorance, fat, and feasting.' It was whimsical enough,' says he, 'to see these cloister legislators frequently issuing from the palace of government, decorated with broad red ribbands drawn over their cosacks and cowls, and strutting through lines of soldiers with presented arms.'—In the opinion of the true patriots of Spain, he says, the members of the Supreme Junta were divided into four classes.

'The first comprehended one or two able and upright men; the second those who, without actually corresponding with the enemy, did not hesitate, every opportunity within their power and to its full extent, to sacrifice the interests of their country to their own personal aggrandizement; the third those who were weak and easily intimidated; and the fourth those who looked on with perfect apathy, and sanctioned every measure without investigation.' p. 182.

This may be the one subject on which there is no great danger of material error in accepting assertions made in the most violent anger. But we must caution Sir John against talking on any other subject than the Supreme Junta, when he is very angry; and the propriety of this admonitory suggestion will appear, when we mention that, unfortunately quitting, for a moment, the infallible ground during this paroxysm, he has roundly asserted, in a tone equally assuming the oracular claims to confidence, that France 'owes *all* its power and renown to its tyranny, corruption, and numbers.' And such a thing he has uttered, (as he will, now that his "perturbed spirit" is calm again wonder to find,) after a variety of statements in which, as, for instance in his account of the siege of Saragossa, he has represented the French troops as rivalling in intrepidity and desperation, the most distinguished exploits of the Spanish male combatants;—to say not a word of the talents of the French chief and subordinate commanders.

When we get into the company of an entertaining traveller—meaning, of course, such a one as Sir John Carr—we are very apt to lose sight of the limits imposed on us by the nature of our journal, till we find ourselves, as in the present instance, pressing very hard against them, and so compelled to part from our adventurer, wishing him all good fortune

through the rest of his expedition. Our author went on to Valencia, to Tortosa, to Tarragona, to Gerona, to Montserrat, and to the 'Balearic Isles,'—which is a much more dignified and classical denomination, to appear in an advertisement or a title-page, than Majorca and Minorca.—The beauty and fertility of the region round Valencia appear to surpass every thing that our widely vagrant traveller has beheld in any other part of Europe. All this most prodigal beauty, however, is presented to us with an association which makes it look like that which might bloom on the groves and gardens around a temple of Moloch; the description of it being combined with a relation of a most horrible massacre, perpetrated in June, 1808, on the unoffending and naturalized French part of the inhabitants of Valencia, by a monk of the name of Calvo, and a gang of miscreants whom he was not prevented, by the police of a large city, from directing. He is represented, but not with a very satisfactory explanation of the purpose, as committing this atrocity as the agent, and at the instigation, of Murat, then lieutenant of the kingdom.

The most curious part of the whole book is the account of the grand convent, the hermitages, and the romantic scenes and wide prospects, of Montserrat. We can believe our knight that the style of devotion is by no means among the sublimest things belonging to the situation.—In many places he represents the priests and monks as having lost some small part of their despotic power over the people's minds. Still, on the whole the superstition of the nation is infinitely gross,—a darkness that may be felt.—He every where found a most decidedly favourable sentiment toward the English.

Art. . *A course of Lectures*, containing a Description and Systematic Arrangement of the several Branches of Divinity: accompanied with an Account, both of the principal Authors, and of the progress which has been made, at different periods, in Theological Learning. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity. Part II. pp. 154. Price 3s. Cambridge, at the University Press. London, Rivingtons. 1811.

IN pursuance of his laudable intention*, Dr. Marsh has here presented to his auditors and to the public the continuation of his course, in the lectures which he delivered in the Easter Term of 1810. We are happy to find occasion to renew the approbation of the plan and execution of this work, which we expressed in our account of the

* See Ecl. Rev. Vol. VI. p. 713.

first part; and that the learned professor has not disfigured the present publication with any such absurd and intolerant insinuations, as required our animadversion in the former.

The six lectures now published refer to two subjects; the criticism of the Greek Testament, continued from the publication of the Elzevirian edition of 1624 (to which period the preceding part had brought down the history) to the publication of the second edition of Griesbach's New Testament; and a similar critical and historical account of the text of the Hebrew Bible. Thus the first branch of this theological course, the *criticism* of the Bible, is completed.

Our author briefly notices the attack made upon the London Polyglott and its editor, by the celebrated Dr. Owen, and the able and triumphant, yet modest reply, in which Dr. Walton defended the cause of sacred criticism against the fallacious objections of his antagonist. The case would have excused stronger vituperation than Dr. Marsh has used against the nonconformist divine, who exhibited, in that instance, a melancholy yet instructive example of the power of prejudice and party spirit, to avert the mind from reason and truth. Had the Polyglott been conducted by an Oxford instead of a Cambridge man, by a parliamentarian instead of a royalist, by a presbyterian or a congregationalist instead of an episcopalian,—it is more than probable that Owen, who was not upon the whole, an illiberal man, would have viewed the work with kindness if not with entire approbation. To drag the failings of eminent persons out of the obscurity in which one would wish them to remain for ever, is no pleasant employ; but sometimes it is a duty from which we must not shrink; and it may always be rendered a beneficial lesson to mankind. Our admiration of Owen, as a doctrinal and practical divine, may need the corrective of knowing his humiliation in this controversy. It is remarkable that another divine, of a theological class very different from that of Owen, Dr. Whitby the Commentator, fell into the same errors, and still more egregiously, in his violent attack on the merits of Mill's Greek Testament. Of him, likewise, Dr. Marsh takes proper notice.

From the able and perspicuous disquisition on the materials, method, and character of Griesbach's second edition, we shall make some extracts.

'But, after all the *materials* collected for the purpose of obtaining a correct edition of the Greek Testament, materials for which all the known libraries in Europe had been searched, and which it had employed nearly three centuries to obtain, there was still wanted an *editor* of

sufficient learning, acuteness, industry, and impartiality in the weighing of evidence, to apply those materials to their proper object. Dr. Griesbach, by his *first* edition of the Greek Testament had already afforded convincing proofs of his critical ability: and hence the learned in general, especially in his *own* country, regarded him as the person, who was best qualified to undertake this new revision of the Greek text. Indeed the subject had formed the business of his life.'

'There is a question however in reserve, of still greater consequence than the extent or the value even of the *critical* materials; and that is, have those materials been *properly applied* to the emendation of the Greek text? That they were *conscientiously* applied, is admitted by every man, to whom Griesbach's character is known. His scrupulous integrity, as a man and as a scholar, is sufficient guarantee for the honest application of them. Nor have his contemporaries ever questioned either his learning, or his judgement, if we except Matthæi, who wrote under the influence of personal animosity.'

'That Griesbach has fulfilled the duties, which in these respects he owed to the public, that his diligence was unremitted, that his caution was extreme, that his erudition was profound, and that his judgment was directed by a sole regard to the evidence before him, will in general be allowed by those, who have studied his edition, and are able to appreciate its merits. That his decisions are *always* correct, that in *all cases* the evidence is so nicely weighed as to produce unerring results, that weariness of mind under painful investigation has in *no instance* occasioned an important over-sight, that prejudice or partiality has *nowhere* influenced his general regard for critical justice, would be affirmations, which can hardly apply to *any* editor, however good or great. But, *if* at any time he has erred, he has at the same time enabled those, who are competent judges, to decide for themselves, by stating the contending evidence with clearness and precision. Emendations founded on conjecture, however ingenious, he has introduced not in a single instance: they are *all* founded on quoted authority. Our attention is even solicited and directed to that authority.'

The ninth Lecture is intitled, 'a description of the authors who have illustrated the criticism of the Greek Testament, according to its several departments.' This comprizes some judicious observations on the true nature and province of Sacred Criticism, as distinguished from Interpretation. In his enumeration of writers, the professor recommends, as a general and elementary treatise, Dr. Gerard's *Institutes of Biblical Criticism*, Edinb. 1808. In this recommendation we can fully concur; and we take this opportunity of extending it farther than Dr. M.'s purpose required. That work contains, though in a manner too brief, and in some respects defective, the elements of Biblical Criticism, properly so called; but its chief merit lies in furnishing, for the aid of Scriptural Interpretation, a most copious collection of observations and rules on the Hebrew and Hebraized

idioms of the Scriptures. This object is treated with a minuteness and fulness exceeded, perhaps, by no author except Glassius, in his very valuable and well-known work, the *Philologia Sacra*: and on this account Dr. Gerard's book ought to be diligently studied by every one who is preparing for the office of the Christian ministry, or is engaged in it.

In the body of this lecture, Dr. M. points to the best authors for information on the editions of the Greek Testament, and on the three great sources of various readings, manuscripts, ancient versions, and citations in the writings of the Greek and Latin Fathers. Emendations from mere conjecture he rejects as unnecessary and injurious. From the preliminary part of the lecture, we shall quote a passage, important for its incidental as well as for its direct purpose.

‘Even that portion of sacred criticism, which in its *application* belongs to the third Branch of Divinity, or the Authenticity of the Bible, is in its *principles* so connected with verbal criticism, that the basis, on which they rest, is nearly one and the same. From the criticism of *words* we ascend to the criticism of *sentences*, from the criticism of *sentences* to the criticism of *chapters*, and from the criticism of *chapters* to the criticism of *whole books*. To illustrate this ascent, an example of each will be sufficient. If we turn to Griesbach's Greek Testament at Matth. xxviii. 19. we shall find the passage thus worded. Περὶ πάντων τῶν ὀνομάτων ἐν ᾧ ὁνοματίσθητε ἐν τῷ ὕδατι καὶ ἐν τῷ πνεύματι καὶ ἐν τῷ ἁγίῳ Πνεύματι, where the whole difference from the common text consists in the omission of the particle *οὐν*. This omission is founded on the authority, not only of many ancient Greek manuscripts, but of the ancient Greek Fathers, Origen, Athanasius, Basil, Chrysostom, and Cyril, who are expressly quoted for this purpose. From the criticism of the particle *οὐν*, which is probably spurious, we ascend to the criticism of the whole passage, which is undoubtedly genuine. For, if Origen, who was born in the century after that, in which St. Matthew wrote, found the passage in *his* manuscript of the Gospels, with the exception only of a particle, and the Greek Fathers of the fourth century found it worded in the same manner in *their* manuscripts, we have as strong a proof of its authenticity, as can be given or required in works of antiquity. This passage, therefore, which includes the three persons of the Trinity, rests on a very different foundation from that of the similar passage in the fifth chapter of St. John's first Epistle, a passage, which no ancient Greek manuscript contains, and which no ancient Greek Father ever saw.

‘From the criticism of *sentences* we ascend to the criticism of *chapters*. It is well known, that attempts have been made to invalidate the testimony which the two first chapters of St. Matthew's Gospel bear to the doctrine of the incarnation, by contending, that those chapters were not original parts of St. Matthew's Gospel, but were prefixed to it by some other person, at some later period. Now, if we turn to the second volume, of Griesbach's *Symbolæ criticae*, where he quotes the readings of the Greek Testament from Clement of Alexandria and Origen, we shall find a quotation from the *first* chapter of St. Matthew's Gospel, and a reference to the *second*, made by Celsus the Epicurean philosopher, which

quotation and reference are noted by Origen, who wrote in answer to Celsus. "Hinc patet (says Griesbach very justly) duo priora Matthei capita Celso nota fuisse." Now if Celsus, who wrote his celebrated work against the Christians in the time of Marcus Aurelius, and consequently little more than an hundred years after St. Matthew himself wrote, yet found the two first chapters in *his* manuscript of St. Matthew's Gospel, those chapters must either have been *original* parts of St. Matthew's Gospel, or they must have been added at a time so little antecedent to the age of Celsus, that a writer so inquisitive, so sagacious, and at the same time so inimical to Christianity, could not have failed to detect the imposture. But in this case he would not have quoted those chapters as parts of St. Matthew's Gospel. Consequently the truth must lie in the *other* part of the dilemma, namely that those chapters are *authentic*."

The last three lectures are occupied in the essential topics which relate to the criticism of the Hebrew Old Testament, and in a description of authors who have illustrated the several departments in this branch of the general subject. The *peculiar* characters of sacred criticism as applied to the Hebrew Bible, are correctly stated: the famous controversy is reviewed—between L. Capellus, Morinus, and Bishop Walton, on the one side, and the two Buxtorfs, on the other—upon the Chaldaic and Samaritan characters, the antiquity of the points, and the integrity of the Masoretic text: the discovery and use of the Hebræo-Samaritan Pentateuch, and the history of critical editions down to Dr. Kennicott's, are given in a concise and perspicuous manner.

No one will suppose that Dr. M. is a believer in the absolute integrity of the Masoretic Hebrew Text: but he expresses a higher opinion of it than, in our humble conception, the evidence in the case will support. 'The learned Jews of Tiberias,' says he, 'in the third and fourth centuries, must have had access to Hebrew manuscripts which were written before the birth of Christ. We know that they sought and collated them. We know that their exertions to obtain an accurate text, were equal to their endeavours to preserve it. Why then shall we conclude that they laboured in vain?'

This mode of stating the case is liable to objection. That the Masoretic Rabbins sought and collated manuscripts cannot be questioned; and it is sufficiently probable that they possessed manuscripts of the antiquity which our author affirms. But *we do not know* that their exertions to obtain an accurate text were either judicious or faithful. Our information concerning them and their labours has not descended through unexceptionable channels. It is to the last degree improbable that they possessed such ideas on the mode of critical investigation, as were likely to con-

duct their labours to the best result. The *odium theologicum* against Christianity rankled in their bosoms: and it would indicate little knowledge of human nature or of the character of the Jews since their dispersion, to doubt whether they would not eagerly prefer readings which might go to obscure the evidence of the religion which they regarded with an almost frantic hatred, or to colour a charge of misquotation against the writers of the New Testament. That these are not uncharitable conjectures, but substantiated by weighty evidence, Dr. Kennicott has to our conviction established in his *Dissertatio Generalis*. We have, therefore, more powerful reasons than Dr. M. admits, for joining in his just and important declaration, that we still want an edition of the Hebrew Bible, in which the readings of manuscripts are united, as in critical editions of the Greek Testament, with judicious extracts from the ancient versions. Such an edition would supply the materials, which, if carefully used, might enable us in various places to correct what appears inaccurate.'

Art. VI. *Essays Literary and Miscellaneous*. By J. Aikin, M. D. 8vo. pp. 470. Price 10s. 6d. Johnson and Co. 1811.

IN the department of criticism and elegant literature, Dr. Aiken has so often ministered to our gratification, that the appearance of the present volume put us in excellent humour; and we took up the book with rather lively anticipations of pleasure from the perusal of it. What, then, was our disappointment, on looking into its contents, to discover, in place of the valuable treasures we expected—if not “a beggarly account of empty boxes”—nothing, at best, but a meagre assortment of literary bagatelles.

The principal part of this thin octavo, consists of two *essays*, which are, in fact, a mere *catalogue raisonnée* of similes and personifications from the writings of the poets, occupying about three fourths of the whole book.—The author begins his first essay by remarking, that the purposes for which similes are employed may be referred to the two general heads of illustration and embellishment. In scientific and argumentative works, comparisons are useful for illustration; but in poetry, similes are employed almost entirely for the sake of ornament.

‘Considering, then, all similes in poetry as accessories, the purpose of which is to add to that pleasure which is the ultimate object of the poetic art, they may be viewed as producing this effect either by deepening and enforcing the impression made by the original image; by exciting an agreeable surprise from the suggestion of an unexpected resemblance; or simply by a variation of scenery which breaks the monotony of a continued narrative.’ p. 3.

After laying down sundry rules for the proper management of this figure in its different modifications, the author proceeds to cite examples of its use ; presenting us with a great number of similes from Homer, Virgil, Milton, &c. taken from the heavens above and the earth beneath, the four elements, animals, vegetables, and man ; and distributed into no fewer than fifteen classes. The critical remarks which accompany these quotations, evince the correctness of our author's taste, and are expressed in that neat and classical style which distinguishes all the productions of his pen. The essay, however, is drawn out to a most fatiguing length ; and on the whole, we must say, that we think he has bestowed much superfluous labour upon a trifling subject.

The next essay pleased us rather better. The subject is somewhat more engaging, and the essay itself is more concise. In treating of 'poetical personifications,' the author divides them into three classes, the natural, the emblematical, and the mixed.

' Either a simply human figure is drawn, strongly impressed with the quality or circumstance intended to be personified ; or a creature of the fancy is exhibited, the character of which is expressed by certain typical emblems or adjuncts. The first of these may be termed a *natural*, the second an *emblematical* personification. From the union of these two modes, a third or *mixed* species is produced.—The passions of Le Brun in which human faces are marked with vivid expressions of rage, terror, grief, &c. are merely natural personifications : the common figure of Fortune, with wings and a bandage over her eyes, and a wheel, is purely *emblematical* ; that of Plenty, represented by a full fed cheerful figure bearing a cornucopia, is of the *mixed* species. These illustrations are taken from painting, but the images might equally be depicted by words.'

We give the following passage as a more adequate specimen of the author's manner.

' In most of the examples of mixed personifications hitherto adduced, the emblematical action has been made sufficiently congruous with the natural, and the fancied being has been employed in a manner suitable to the character of which he is the representative. But in the following picture, occasion is given to remark a defect in this point, which is a frequent attendant on allegory.

' Grief, all in sable sorrowfully clad,
Down hanging his dull head, with heavy cheer,
Yet inly being, more than saddening sad :
A pair of pincers in his hand he had,
With which he pinched people to the heart.'

Spenser's Fairy Queen, III. M.

' The three first lines in this description represent a man overwhelmed with sorrow ; but the two last represent him as a tormentor of others. Now these are incongruous ideas. Grief is a passive affection. It subdues the mind, and peculiarly unfits it for any active exertion ; not

indeed, does it usually inspire any wish of inflicting sufferings on others. In the personification, Grief is himself the man "pinched at the heart;" and it required the creation of a different being to act as an executioner.'

We are presented, in the next place, with some unimportant remarks 'On the Humour of Addison.' The object of Dr. Aikin, in this paper, is to prove that a certain eminent writer was 'strangely mistaken in this point.' 'Addison's humour (says Dr. Johnson) is so happily diffused as to give the grace of novelty to domestic scenes and daily occurrences. He never oversteps the modesty of nature, nor raises merriment or wonder by the violation of truth. His figures neither divert by distortion, nor amuse by aggravation. He copies life with so much fidelity, that he can hardly be said to invent; yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the product of the imagination.' Dr. Aikin, on the other hand, points out many humorous effusions by the author of the *Spectator*, which, he says, please by a kind of agreeable extravagance. He is obliged, however, to confess that Addison's humour often coincides with Johnson's description of it, and that 'this natural mode of painting' is particularly conspicuous in his *Political Upholsterer*, his *Sir Roger de Coverly*, &c. The estimate of Johnson may be considered as imperfect, certainly; but it is erroneous, only, as professing to give an universal character of Addison's humour.

Dr. Aikin thinks that Addison's object, in drawing the portrait of his *Sir Roger*, was political satire.

'As the freeholder was an avowed political paper, he did not hesitate to appear openly in it as the satirist of the country party; but it required all his skill to effect a similar purpose in the *Spectator* without appearing to violate the impartiality professed in that work, or offending some of his readers. He has been so happy in his attempt, by allying benignity with weakness, and amusing incident with strokes of sarcasm, that his papers in which *Sir Roger* appears, have always been among the most popular of the collection, and have doubtless greatly contributed towards stamping upon the public mind that abstract idea of a country gentleman, which has been the ground of the contempt (whether well or ill founded) usually attached to the character.' p. 345.

We are next favoured with some ingenious and spirited remarks 'on the comparative value of different productions in the fine arts,' suggested by a passage in Gibbon's history. The historian, after describing the demolition of three palaces in Persia by the emperor Julian, makes the following reflection. 'A single naked statue finished by the hand of a Grecian artist, is of more genuine value than all these rude and costly monuments of barbaric labour.' This Dr. Aikin considers as mere classical cant.

After a very entertaining paper 'on the equivocal character of insanity,' we came to certain 'verbal remarks,' most of them sensible enough, but some frivolous and hypercritical.—The discussion on the word *abdicate* would have been less out of season a century ago.—Dr. Aikin censures those who hold the maxim, that no one can write English correctly who is unacquainted with the learned languages. If we are not fully of opinion that a classical education is indispensably necessary in order to attain to an accurate use of our mother tongue, yet we certainly have often been disposed to think, that a small dose of Latin and Greek is no bad corrective of a man's phraseology; especially when in reading or conversation we have encountered such expressions as 'the shafts of detraction,' 'unbounded peculiarity,' &c. A popular novel writer of the present day even tells us about 'obliterating affections that were braced on the soul.'—We see little reason for the Doctor's earnest remonstrance against the practice of calling those who reject Christianity *Infidels*, instead of *Unbelievers*. We stand corrected, however, by the following 'literary remark.'

'To speak, as is commonly done, of the "reformation of abuses," is a gross impropriety of language; since it is not the *abuse* which is to be reformed, but the thing in which it existed. Bribery in elections is an abuse; remove the abuse, and you reform the mode of election; that is, you restore it to its state before the abuse took place.' p. 396.

The rest of the book is occupied with three essays, viz. 'On reasoning from analogy,' 'On duelling,' and 'On the freedom of the press in England!' From the last, we extract the following passage, which concludes the work.

'While so many legal dangers surround the liberty of the press, what are its bulwarks? It has but one—A JURY. This sacred institution, the only safe defence, perhaps, that human wisdom can devise against tyranny and oppression, is expressly calculated to limit that *summum jus* which is often *summa injuria*. It is impossible to doubt, especially since a late determination of the highest legislative authority, that a jury has a right, in matter of libel, to take upon itself the consideration of the whole case, and make *intention* the interpreter of *fact*. The Attorney-General shall bring a man before his country, charging him in as gross terms as he pleases with being a wicked and seditious person, because he has sold a copy of a work deemed to be a libel. 'He shall prove his facts; and, with all the eloquence of real or affected zeal for the public welfare, demand his victim. "No! the jury may say—the man you have chosen to bring to the bar is not the real culprit—he has no *culpable intention* about him to render him a proper subject for the severity of the law. What he did was through mere inadvertence—indeed it was a necessary consequence of the exercise of his profession. We find him NOT GUILTY!"—I shall only add, that if there be any public body in this country which exercises the privilege of deciding, without any intervention of trial, upon every

posed attack upon their own proceedings, and awarding punishments at their pleasure, it is obvious that the protection here suggested can have no place; and no other controul over their vindictive emotions can exist, than their own sense of propriety, quickened, perhaps, by the echo of the public voice, which even such arbitrary powers cannot entirely repress.'

With most of the pieces composing this volume, we were previously acquainted. Dr. Aikin appears to be actuated by a truly parental affection towards his literary offspring. He could not bear to think that these fugitive productions should be condemned to bloom in obscurity, forgotten and unnoticed, and waste their sweetness in the wide wilderness of a periodical work; and determined, therefore, to transplant them into a fairer spot. Though it is impossible to peruse any performance of Dr. Aikin's without more or less pleasure, we think he has not added much to his literary fame by the present publication.

Art. VII. *Memoirs of the Life, Writings, and Correspondence of William Smellie*, F. R. S. and F. A. S. late Printer in Edinburgh, Secretary and Superintendant of Natural History to the Society of Scottish Antiquaries, &c. By Robert Kerr, F. R. S. and F. A. S. Ed. 2 vols. 8vo. pp. 992. price 1l. 7s. Anderson, Edinburgh. Longman and Co. 1810.

ALTHOUGH the subject of these memoirs followed the occupation of a printer, and was engaged in that business from a very early period of his life, yet he contrived to raise himself to considerable distinction, in a city remarkable above most others for the number and eminence of its literary men. He was probably as erudite a printer as any of his day; and his occupation and attainments having brought him acquainted with the most celebrated of his countrymen, he lived with many of them in habits of close intimacy and occasional correspondence. Of this circumstance Mr. Kerr has not failed to take the usual advantage, by enlarging his narrative with biographical notices of several well-known names with whom Mr. Smellie was, so luckily for the two octavos, connected; and Dr. Hunter of London Wall, Dr. Hope the Professor of Botany in the University of Edinburgh, Dr. Buchan, Mr. Strahan, Dr. Gilbert Stuart, and Dr. Blacklock, all of whom have paid the debt of nature, are successively introduced on the biographer's canvas. He is not, however, remarkably successful in uniting these characters together in the same groupe. His manner is stiff; and there is a great want of that harmony which, in composition, as well as in painting, is necessary to give a pleasing effect to the whole. Some of his auxiliaries, indeed, appear to be introduced

rather by a 'mere side wind' (if we may be permitted to borrow an expression from his own apology for *omitting* the life of Dr. Rotherham), than by any natural claim to the situation which they occupy. He has been still less fastidious in his selection from the correspondence of Mr. Smellie and his friends, especially in early life; and the bulk of his performance is thus swelled, very unnecessarily, by letters possessing but little value even as private memorials, and having no claim whatever to occupy the pages of a respectable work. Indeed Mr. Kerr has by no means exercised so much severity of judgement as the nature of his undertaking demanded. He has permitted himself, either from the partiality, we may almost say the weakness, of friendship, or from other motives, to consider the most trivial events of Mr. Smellie's life, and the most unimportant productions of his pen, as objects requiring circumstantial developement; and the prospectus of a newspaper, for instance, which was never published, or the jokes which passed at the convivial meetings of the Crochallan club, are narrated with as much gravity and minuteness, as the intellectual efforts by which he raised himself to an eminent station in the republic of letters.—The work, however, contains a good deal of interesting matter, and will be read with interest by those who are fond of literary history and anecdote.

Mr. Smellie was born in the year 1740, in the Pleasance, one of the suburbs of Edinburgh. He was the youngest son of Alexander Smellie, a master builder of some repute; who, though bred to a mechanical employment, was a good classical scholar, and wrote some Latin poems, which his son, at a future period, used often to exhibit with good humoured exultation as the production of a stone mason, and challenge the competition of his more accomplished literary companions. Young Smellie received the first rudiments of education at Duddistone near Edinburgh, and had afterwards the advantage of some classical instruction; but this must have been very limited, as he was apprenticed at 12 years of age in a printing office. In this situation his diligence and talents raised him so high in the esteem of his employers, that two years before the expiration of his apprenticeship, he was appointed corrector of their press, with a weekly allowance of twelve shillings,—a circumstance the more honourable to the parties, as his stipulated allowance was only three shillings a week; he was also permitted to attend some of the classes in the University. That he was worthy of these distinctions, may be inferred from his having become, when in his seventeenth year, a successful candidate for the silver medal.

offered by the Philosophical Society of Edinburgh, for the most correct edition of a Latin classic; on which occasion he set up and corrected an edition of Terence in 12mo. Harwood calls it an immaculate edition: the date is 1768: it is become very scarce, and sells when perfect for two guineas.—It should be mentioned to the honour of Mr. Smellie, that a considerable part of the pecuniary recompense which he derived from his early skill and assiduity, was appropriated to the relief of his two sisters.—The term of his apprenticeship expired when he was about nineteen: he then engaged himself to Messrs. Murray and Cochrane, to correct the press, and superintend the publication, of the Scots Magazine. In this undertaking he persevered about six years; and, during the whole of this period, seems to have continued his attendance upon the college lectures without interruption. His precise course of study is not known; but it is certain that he passed through the usual course preparatory to the study of theology, which includes the greek and humanity classes, mathematics, natural philosophy, logic, belles letters, moral philosophy, and Hebrew. He also attended all the medical classes, and botany, for which he had a strong predilection, and in which he made very considerable proficiency.

In the early part of his life, Mr. Smellie appears to have been principally actuated in his literary pursuits, by an ardent thirst for general knowledge; but, occasionally, his views were confined within a narrower range. He was strongly urged by some of his friends to devote himself to one of the learned professions, as more suitable to his taste and habits than the labour of a printing office; and it is evident, from some parts of his correspondence, that he hesitated long whether he should enter the Church, or become a member of the medical profession: conscientious motives seem to have determined him to reject the one, and his early marriage, and the want of pecuniary resources compelled him to forego the other. The late Dr. Buchan, who was one of his early friends, was extremely solicitous to induce him to study medicine with a view to practice,—though it appears pretty clearly, even from his own correspondence, that he wished to serve himself by this recommendation at least as much as his friend. The doctor, at that time resident in Yorkshire, had projected his since celebrated work on Domestic Medicine, and in the execution of it was not a little anxious to obtain the aid of Mr. Smellie. Being unsuccessful in his attempts to engage him as a domestic assistant, he returned to Edinburgh himself, where the work was submitted to the revision of his friend, previous to its publication. It has been asserted, indeed, on the authority

of the late Dr. Gilbert Stuart, that the work was completely written by Mr. Smellie; but for this assertion there appears to be no sufficient evidence. On the contrary, Mr. Smellie was accustomed to relate to his friends, that the original manuscript of Dr. Buchan was so excessively redundant, that a single chapter would have filled nearly as large a volume as that in which it was afterwards published, and that he merely compressed the whole into reasonable bounds. Even from this statement, however, it would appear that this work, of which twenty regular editions of 6000 each have been sold, was indebted almost entirely to Mr. Smellie for its popularity and extensive sale.

Mr. Smellie married at the age of twenty three; but the narrowness of his circumstances prevented him from entering into business on his own account for several years after that period; and he was indebted even then to the kindness of literary or scientific friends for assistance. Among these we find the late Dr. Hope, professor of Botany, Dr. Robertson, professor of Oriental languages, and Lord Kames. His acquaintance with Lord K. commenced in some anonymous remarks, which he adventurously sent to his Lordship, while employed in printing the *Elements of Criticism*. To this communication his Lordship returned a polite and respectful answer, acknowledging their propriety, and soliciting his farther observations, observing at the same time that he could see no reason "for this sort of blind intercourse." From this period a friendly correspondence existed between them, which experienced no interruption until the time of his Lordship's death.

The first important literary undertaking in which Mr. Smellie engaged, was the compilation of the *Encyclopædia Britannica*, of which the first edition was published in 1771, in three volumes quarto. He undertook to draw up fifteen of the principal sciences, and to arrange the whole work for the press,—for which he received the trifling sum of £200. He wrote besides some valuable original articles. One of these (æther) gave considerable offence to the late Dr. Cullen, who had endeavoured to explain some of the functions of the animal economy by imagining the existence of a nervous æther. In this excellent article Mr. Smellie, with admirable force and perspicuity of reasoning, exposed the extreme absurdity of that false philosophy, which, consisting entirely of ingenious but idle speculation, can have no solid foundation in experiment or observation, and consequently can never advance our knowledge a single step; and as Dr. Cullen's theory had made a conspicuous figure in a recent medical thesis, Mr. S. took occasion to hold it

up to severe, but merited condemnation. As this article has not appeared, we believe, in any subsequent edition of the *Encyclopædia*, our readers will not be displeased, perhaps, with a short extract.

‘To give a formal refutation of this author’s reasoning, is no part of our plan. It is perhaps wrong to say that he has reasoned; for the whole hypothetical part of his essay is a mere farrago of vague assertions, non-entities, illogical conclusions, and extravagant fancies. His æther seems to be an exceedingly tractable sort of substance. Whenever the qualities of one body differ from those of another, a *different modification of æther* at once solves the phenomenon. The æther of iron must not, to be sure, be exactly the same with the nervous æther, otherwise it would be in danger of producing sensation in place of magnetism. It would likewise have been very improper to give the vegetable æther exactly the same qualities with those of animal æther; for, in such a case, men would run great risk of striking root in the soil; and trees and hedges might eradicate and run about the fields. Nothing can be more ludicrous than to see a writer treating a mere *ens rationis* as familiarly as if it were an object of our senses. The notion of compounding the æther of an *acid* with that of an *alkali*, in order to make a *neutral* of it, is completely ridiculous. But if men take the liberty of substituting *names* in place of *facts* and *experiment*, it is an easy matter to account for any thing. By this method of philosophising, obscurity is for ever banished from the works of nature. It is impossible to gravel an ætherial philosopher. Ask him what questions you please, his answer is ready:—As we cannot find the cause *any where* else; ergo, by dilemma, it must be owing to æther! For example, ask any one of these sages, what is the cause of gravity? he will answer, ’tis æther! Ask him the cause of thought, he will gravely reply, the solution of this question was once universally allowed to exceed the limits of human genius; but now, by the grand *discoveries* we have lately made, it is as plain as that three and two make five! Thought is a mere *mechanical* thing, an evident effect of certain motions in the brain produced by the *oscillations* of a subtle fluid called *æther*! This is indeed astonishing!

‘Such jargon, however, affords an excellent lesson to the true philosopher. It shows to what folly and extravagance mankind are led, whenever they deviate from experiment and observation in their enquiries into nature. No sooner do we leave these only faithful guides to science, than we instantly land in a labyrinth of nonsense and obscurity, the natural punishment of folly and presumption.’ Vol. 1. p. 382.

When a second edition of the *Encyclopædia* was called for, in 1776, Mr. Smellie was applied to by Mr. Bell to take a share in the work, as well as again to superintend the publication; but this offer, unfortunately for himself and his family, he declined, because the proprietors insisted upon the introduction of a general biography. This Mr. S. disapproved of, as inconsistent with the plan and title of the work; and he thus lost, either from timidity

or excessive fastidiousness, a share in a work, the third edition of which, alone, is said to have left a clear profit to the proprietors of £42,000.

In the year 1773 Mr. Smellie engaged, in conjunction with the noted Dr. Gilbert Stuart, (a man of uncommon talents, and capable of intense application, but the slave of irregular habits and uncontrolled passions,) in the publication of the *Edinburgh Magazine and Review*. The work was conducted with considerable ability, but failed in a few years, in consequence of Stuart's indiscriminate severity and illiberal abuse. Mr. Smellie managed the historical department; and Dr. Blacklock and Professor Baron were prominent contributors. The fate of the work was sealed by a virulent and unjust attack upon Lord Monboddo's *Essay on the Origin and Progress of Language*, which gave great and general offence to the friends of that respectable, though eccentric character—with whom, however, Mr. Smellie continued in habits of intimacy, notwithstanding the abuse of his Lordship's work, which had issued from his press.

In 1781, Mr. Smellie was elected Keeper and Superintendent of the Museum of Natural History belonging to the Society of Antiquaries of Scotland, then recently established under the influence and patronage of the Earl of Buchan, with whom it originated. It is singular enough that his connection with this Society raised a very powerful opposition to their petition to the King for a royal charter of incorporation. Mr. Smellie had been induced, by the solicitation of Lord Kames, to prepare a course of lectures upon the philosophy and general economy of nature; and the plan was so much approved by Dr. Ramsay, the Professor of Natural History, that he gave him his assistance and advice in the most frank and liberal manner. These lectures, however, had not been delivered when Mr. Smellie received his first appointment to the Antiquarian Society: and as he had failed in his attempt to obtain the Natural History Professorship, on the death of Dr. Ramsay, in 1775, they made him an offer of their hall, and desired his lectures to be read there to themselves and the public. This proposal alarmed the jealousy of Dr. Walker, the successful candidate for the Professor's chair; and, through his interest, a memorial was presented to the Lord Advocate by the *Senatus Academicus*, objecting to the grant of a charter to the Society of Antiquaries. The memorial was unsuccessful with respect to its immediate object; but the unexpected and illiberal opposition which had been thus

called into action, occasioned Mr. Smellie to abandon his proposed lectures.

About this period Mr. S. commenced the translation of Buffon's Natural History, which he published in 9 vols 8vo. with many valuable notes and illustrations. In the execution of this laborious undertaking, he was accustomed to read over six or eight pages until he was perfectly master of their ideas and language; and then proceeded to write his translation, without any immediate reference to the particular language or arrangement of the original. It is a very striking proof of the strength and steadiness of his mind, that though this work was executed, for the most part, in a small correcting room, connected with his printing office, in which he was exposed to very frequent interruption, yet such was his accuracy and self-possession, that he gave it out to his compositors as it was written; and rarely had occasion to alter a single word after it was set up from the original manuscript. This very uncommon degree of accuracy in composition, may have been in a good measure, no doubt, the result of his early application to study, and of the habit of committing his speculations to writing: but still that mind must have been steady and powerful in no common degree, which could send forth its productions in so perfect a state. Indeed in mature life, his biographer informs us, he never made a second copy of any literary effort; and the whole expence of alterations in printing his *Philosophy of Natural History*, consisting of 526 quarto pages, was only half a crown.

This work, the first volume of which was published in 1790, and the second some years after his death, contained the materials which Mr. Smellie had collected for his intended Lectures, but to which it is probable he made considerable additions, before he ventured to commit it to the press. It is unnecessary to discuss the plan or merits of a work which has now been more than twenty years before the public, and which will probably remain unrivalled in that department of literature; but we cordially join Mr. Kerr in recommending it to the attentive perusal of young persons in the more advanced period of education, calculated, as we think it is beyond any other work with which we are acquainted, to inspire a taste for the most delightful of all studies, the study of nature; and to lead the mind, at that interesting period of life, when it is most susceptible of impression, and ere it has yet reached the full maturity of its strength, "from nature to nature's God."
—For the first volume of this work Mr. Smellie received

1000 guineas, and £ 50 for every subsequent edition in 4to. of 1000 Copies. It is by far the most important of his original productions; and must, indeed, be considered as a proud monument of literary exertion, when it is recollected that it was written amidst the incessant avocations of business, and the anxious solicitude connected with the care of a very numerous family.—It would exceed our limits to particularize the minor productions of Mr. Smellie's pen. Some of them are introduced by Mr. Kerr into the body of his work, and others noticed with sufficient minuteness of detail. He has given a list, too, of twenty six essays, most of which were written in early life, and read to the different societies of which Mr. Smellie was a member.

A short time before his death, Mr. S. had conceived the idea of writing a series of biographical memoirs of eminent Scotch authors, with whom he had been personally acquainted, or whose works he had printed. He intended it as a foundation for a *Biographia Scotica*, but lived only to execute the lives of Dr. John Gregory, David Hume, and Dr. Adam Smith. These, together with a life of Lord Kames, inserted originally in the *Encyclopædia Britannica*, and four of his juvenile essays, were published by his son, in 1800, in one volume 8vo.

Towards the close of the work before us, we are introduced, rather unexpectedly, to Robert Burns, the bold flights of whose untutored genius were first published by Mr. Smellie in the year 1787; at which period, if we rightly recollect, the Ayrshire poet made his first appearance in Edinburgh. He often visited the office while his poems were printing, and the following anecdote was communicated by Mr. A. Smellie, who was engaged at the time in his father's office.

‘I perfectly remember the appearance of Burns in my father's printing house in 1787, at the time his poems were printing. He was dressed much in the stile of a plain countryman; and walked three or four times from end to end of the composing room, cracking a long hunting whip which he held in his hand, to the no small annoyance of the compositors and pressmen: and although the manuscript of his poems was then lying before every compositor in the house, he never once looked at what they were doing, nor asked a single question. He frequently repeated this odd practice during the course of printing his work, and always in the same strange and inattentive manner, to the great astonishment of the men who were not accustomed to such whimsical behaviour. The compositors, when they first got his poems to print, and before he had made his appearance among them, had been told that the work which they are employed to set up was composed by a common ploughman; and though I

was at that time very young, the cracking the whip, and the strangely uncouth, and unconcerned manner of Burns, always impressed me with the notion, that he wished to assume the clownish appearance of a country rustic, and I have never been able to efface the impression that his behaviour proceeded from affectation.' Vol. II. p. 351.

From the extensive correspondence which passed betwixt Burns and Mr. Smellie, our biographer has selected only a very few letters; and these are chiefly interesting as serving to introduce to the reader's acquaintance Mrs. Maria Riddell, of Woodley Park, Dumfriesshire,—a lady who was the intimate friend of both these eminent men, and whose talents and accomplishments gave her a just title to that distinguished honour. Her letters to Mr. Smellie are all written with that ease, simplicity, and spirit, which form the charm and excellence of epistolary writing.

It is now time to close our account of this work, which, notwithstanding our objections to multifarious matter and lazy extracts, we must, on the whole, pronounce amusing. As a fair specimen of Mr. Kerr's style of writing, we give the following account of Mr. Smellie's character;—but we must not be understood to vouch for its impartiality.

'After the glowing descriptions by Burns, both in poetry and prose, it were superfluous to repeat, that Mr. Smellie's talents for social converse were of the first rate kind; and though his wit, as forcibly expressed by that excellent judge of wit, was often keen and biting, yet such was his candid suavity of manner that it could never give offence, except to fools and men of diseased and jealous irritability of temper. One species of playful humour in which he often indulged, and with much readiness, was punning; which some fastidious critics have been pleased to call the very lowest species of wit, though it certainly has one excellent property, that it invariably occasions much innocent mirth and good humour. In grave and philosophical discourse he was clear, candid, communicative, and informing, as well as thoroughly informed, never withholding his judgment and opinions from narrow mindedness, or obtruding them unnecessarily or ill-timedly from vanity or affectation. On every occasion, his friends and acquaintances were welcome to his advice and assistance on all subjects with which he was familiar; and there were few subjects in literature or philosophy in which he was not more than ordinarily versant, and in many, profoundly learned. His manners were uncommonly mild, inoffensive and gentle; insomuch that none, even of his own family, even remember to have seen him out of temper, and he probably never was in a passion in the whole course of his life: even in his last and long illness he was never in the smallest degree peevish, fretful, or melancholy. That he had his faults is certain, for who can be without them? But—*they were all against himself, and never injured others!* To his family he was ever kind and indulgent, and all his friendships were calm and lasting.'

'Of his particular opinions in regard to religious *doctrines* and *forms*, [are they precisely equal in importance?] on which many good and wise men have disputed, almost with rancour, and seldom in the spirit of charity, the writer of these Memoirs, though several years *intimately* acquainted with him, is *not at all instructed*—As a translator of Buffon he is always excellent; for he was perfectly acquainted with the subject, and has uniformly conveyed the meaning of his author in clear and appropriate language. In his own original compositions, though he may not dazzle the imaginations of his readers by warmth and animation of style and language, he is always judicious and instructive; and his language is perspicuous and dignified, without any attempt at false eloquence, or tawdry ornament. Somewhat in the language used by himself, in the close of his Life of the late amiable, ingenious, and most respectable Dr. John Gregory, it may be said, that as a man of various and extensive literary and scientific attainments, and as considered in a professional view, few men will be found to have excelled the late William Smellie.'

Mr. Smellie died in June, 1793, in the 61st year of his age.

Art. VIII. *The Savage*. By Piomingo, a Headman and Warrior of the Muscogulgee Nation. 12mo. pp. 312. Philadelphia printed; Cadell and Co. 1811.

THE author of this work, which appears to have been first published in weekly numbers, may in America, perhaps, set up for an original genius; in England he would be set down as a forward school-boy. The substance and manner of the performance are very miscellaneous. It consists of ravings against civilization, and the various features of civilized society,—disquisitions on grammar and American pronunciation,—letters from various characters to the Savage,—dreams,—the profane and absurd chit-chat of clubs or tavern companies,—dialogues with the devil,—misrepresentation and abuse of those who make any pretension to the character of Christians, &c. &c. The style in which this precious farrago is delivered, of course varies in a considerable degree with the subject. It is often animated and fluent, but more strongly imbued with affectation and pedantry, than almost any thing else we can remember to have read; inflated to the utmost extreme of bombast, and loaded with prodigious quantities of trite quotation. The parts intended to be humorous, are singularly coarse, and low; the author appears to consider profaneness an admirable succedaneum for wit, and to find a peculiar satisfaction in transcribing oaths and curses. He seems, however, to pique himself not a little, on his 'delicate irony and classical allusions.' There is a total want of that propriety, consistency, sobriety, and good sense, which distinguish the

popular essayists of this country, and without which it is impossible to obtain the approbation of judicious and refined readers. As to the character of Piomingo, the savage, nothing was ever worse sustained : take a conceited American, who has a smattering of literature, and a passion for democracy, in fact, take the author himself, with his impiety and *Quotemism*, and make him declaim on the blessings of savage life, and Piomingo stands before you at once. A few extracts may be properly introduced, to illustrate these strictures ; though it is impossible, by detached passages, to give an idea of that disgust, which is excited by the perusal of the volume ; and we shall not choose to degrade our pages, with proofs of the proficiency of the Americans in the art of swearing. In order to comprehend some of the sentences, it will be necessary for the reader to recollect, that Piomingo always uses the *plural* pronoun in speaking of himself ; and, as some palliation for his literary and moral faults, that 'the utmost of *our* ambition is to afford entertainment by the *novelty* of *our* remarks.' (p. 55.)

The following sentences occur in a disquisition on happiness.

'Nearly all the evils that afflict the sons of men flow from one source--WEALTH, or the *appropriation of things to individuals and to societies*. Take away this mother curse, and all its cursed progeny, and the world would be, comparatively speaking, a paradise!' p. 76.

'That man who is either raised above, or depressed below, his species cannot be happy.' p. 88.

'Civilization is a forced state : it is not natural for one man to bend, cringe, and creep to another.' p. 89.

A friend of the headman and warrior's wished him to engage in politics.

'We answered, very gravely, that we would permit France and England to manage their own affairs : that we were not disposed to concern ourself with any of those *great matters* which agitate the civilized world ; and that we were an unambitious, unaspiring mortal, content with ease and tranquility. Our friend, says he, perceived that we were headstrong in our folly : and therefore he would leave us to our contemplations, and so he did.' p. 87.

In the course of a very prolix conversation with Frank Fluent, Piomingo exclaims,

'You and your furious instructor may prate about the wickedness of the heart as long as you please ; but every one must admit that no one is wicked before the commencement of his existence.' p. 211.

The following observations make part of a section intitled, by way of pre-eminence, 'thoughts.'

'Where is the man who does not think, with Glendower, that he is not on "the roll of common men?" We can all readily admit that at the birth of *common men*, it would be a preposterous thing for the "front of heaven to be full of fiery shapes" or for the earth to tremble; but at *our own nativity*, we admit, there might be some few signs in heaven, some little commotions on earth, to mark as *extraordinary*.

'Who does not suppose that the order of nature might be interrupted to give him intimation of evils that may befall him? Who would not suppose a squadron of angels honorably employed in watching his motions and directing his steps? Who does not think himself worthy of being the *peculiar favorite* of heaven? Who does not conceive himself able to change the unchangeable mind by his prayers?

'But whither have we wandered? We have followed the train of our capricious thoughts and lost sight of the object we meant to pursue. It is true that we discarded method, in the beginning, and proposed to make an excursion through the fields of imagination; yet, it will probably be expected that we should preserve some order in our wanderings, and not be continually changing our course in pursuit of every meteor that flits through the regions of fancy.

'We intended to have taken a more extensive ramble: and we now see objects at a distance which we would willingly chase for a while, and then desert them for others; but as we are apprehensive that our readers would not choose to follow us in our fantastic flight from one corner of the world to another, we shall hasten to put an end to our excursion.' p. 231.

On one occasion, the savage finds himself in the middle of a political mob.

'We prayed to the gods: but, as prayers alone are generally unavailing, we did not neglect to make use of our personal exertions; and, after being shoved, pushed, squeezed and bruised for the space of fifty minutes, we found ourself breathless and exhausted in the outer skirts of the assembly. We then very devoutly exclaimed, "Thank God"—but we were rather too hasty in making our acknowledgments; for a brawny fellow, in the act of huzzaing, dashed his hat in our face.

'We are remarkably mild and inoffensive; we have an abundant portion of the "milk of human kindness" in our composition; in our intercourse with the world, we "bear our faculties as meekly" although we were not a headman and warrior of a great and independent nation; we are harmless as "a sucking dove;" it is almost impossible to irritate or offend us:—but this insult was so sudden, so unexpected, so violent, that it elicited a few scintillations of anger.

'We turned round in a rage upon the aggressor; but discovering no marks of *respectability* about him, our indignation was converted into pity and contempt. "Friend!" said we, "why art thou so outrageously patriotic? What has thy country done for thee? Does she give thee food to keep thee from starving, or raiment to protect thee from the cold?"' p. 238.

The most favourite topic, however, of this American essayist, is religion.

‘How does it happen, that as soon as we hear the name of a clergyman mentioned, we immediately associate with the man the qualities of bigotry arrogance and spiritual pride? How does it happen, that they, whose business it is to inculcate benevolence, charity, humility and patience, should be characterized, wherever they are known, by a proud overbearing and intolerant disposition.’ p. 292.

‘*Sunday.* We awoke. The morning had considerably advanced; and the sun sent his cheerful beams through our window. We raised our head, rubbed our eyes, cast a glance of recognition upon the rusty furniture of our narrow disorderly apartment, and determined to arise.—We said to ourselves, “shall we go up to Mount Zion and worship with the christians? Are we not all children of the same common father? Why then may we not join together in public adoration and prayer?” But short was the empire of feeling: we thought of a vain proud avaricious intriguing hypocritical multitude, who assemble for the purpose of imposing on each other by a specious affectation of piety, and a variety of religious grimaces—Do they suppose that the Lord will be delighted with their crocodile tears and face of despair? or do they expect to deceive him by their whining complaints and cringing servility?” p. 294.

We shall conclude our quotations, with the last paragraph of the book: it requires no comment.

‘Evangelical Christians never mention virtue, unless in the way of reproach: it is a heathenish kind of a thing—filthy rags—yea, d*** in the sight of the Lord. Any one who hopes to acquire favor with God by promoting the good of his fellow creatures is regarded by them with the utmost contempt and abhorrence.—They flatter themselves with the idea that they, *the saints*, shall be placed on thrones, and will have the sublime happiness of pronouncing the irreversible doom of never ending torments, upon impenitent millions: among whom they expect to see reprobate fathers mothers brothers sisters wives and children!’

Art. IX. *Sermons on Select Subjects.* By Charles Buck. 8vo. pp. 326. Price 4s. boards. Williams and Smith, 1810.

MR. Buck assigns the importunity of his friends, as the reason for the appearance of these sermons; and in apology for the homeliness and simplicity which he thinks they discover, he says, ‘I freely confess that I have studied perspicuity rather than elegance, and simplicity rather than ornament. The longer I live; the more I consider the vanity of the world; the transitory nature of all earthly things; and the value of immortal souls; the more I am convinced, that, in order to do good, every minister and author ought to cultivate the most plain, easy, and simple style.’ (p. iv.) We cannot pass by these modest pleas, without bestowing a few thoughts upon them.

These sermons, it seems to us, are very excellent. They are, it is true, neither profound nor original; which, however, cannot be considered as defects, sermons being chiefly designed for the instruction of the common people. But they are remarkable for a vein of good sense and pious observation. Our author manifests great knowledge of the trials and difficulties of the faithful; and, while he skilfully directs them to the proper source of relief and support, appears every where to entertain a deep sense of the supreme importance of the religion that improves the heart and regulates the life.

But, though we are very well satisfied with Mr. B. for yielding so far to the request of his friends, as to publish this little volume, we should yet be very sorry if the same cause should become any thing like general in its operation. It may be laid down as a maxim that holds true in the majority of cases, that each of those congregations that enjoy the advantage of genuinely religious instruction, considers its own teacher as holding the first rank among sermon-makers. The persons that form the body of such assemblies read very little, or seldom hear other preachers. Their own teacher they regard as the standard of excellence in that line. Even if they do not place him in the first rank, several local circumstances—such as long acquaintance—relief and improvement they may have derived—an admiration of his zeal, his devotion, or benevolence—concur to make them find an interest and a charm in his productions: and, affectionately supposing that they will be equally interesting to all the world, they will vehemently importune him to publish what his sober and unbiassed judgement would have committed to the flames.

It gave us a little uneasiness, we must confess, to find a man of Mr. Buck's good sense, and information giving his sanction to what has long appeared to us to be vulgar cant. Does Mr. B. then seriously imagine that our best authors, our models of correct and elegant composition, are less perspicuous, less easy of apprehension, than those who have been unskilled in the arts of fine writing? Will he pretend that it is more difficult to get at the meaning of Dr. Watts, than of Dr. Owen,—or that the speculations of Mr. Addison are darker and more obscure than those of Mr. Edwards? "*Prima est eloquentiæ virtus, perspicuitas.*" While there is a degree of positive beauty in the essential quality of good writing, the author who does not make it the medium of displaying his other virtues, will hardly maintain his credit with the public. But, besides that it is an egregious error to represent writing of the first order as obscure, these good persons who make war upon the graces,

betray not a little inconsistency in their pretensions to simplicity. For if they employ simplicity in its usual acceptation, when applied to these subjects, and not to signify vulgarity or childishness, it will imply a degree of beauty, at which most authors have studied to arrive, though but very few have been able to diffuse it throughout their compositions. It is this, we believe, that constitutes the charm of Xenophon, of Terence, of Tillotson, of Parnell, and of Hume.

It seems rather strange that the writer's time should be of so much greater consequence than the reader's. If book-makers are to throw off their two hundred lines in an hour, if they think proper to print all sorts of effusions, without being at the pains to mature their thoughts and elaborate their works till they become beautiful and elegant, and then gravely plead in excuse, the brevity of human life, readers will soon learn to reason in the same way. They will consider their time as too precious to be thrown away on those who would serve them with any kind of entertainment. Unripe fruit may indeed please a vicious palate: but persons of judgement will persist in thinking, that what has been thoroughly matured is the most grateful and wholesome.

After all, whatever Mr. B. might wish us to receive in the form of plainness and simplicity, he could never expect that such faults as the following, should pass without a note of censure. 'Has he not already *began*?' p. 24. 'The consideration of this should *learn* us to submit,' &c. p. 28. 'That which appeared complex, should be harmonious and regular.' p. 40. 'Others equally *as* important,' p. 51. 'There is no diminution in the blessings to be enjoyed: they stand as thick, and shine as bright as ever.' p. 245. 'There number is but few and *form* exceptions, &c. p. 212. 'Let us take care we do not put a wrong sense on it to what God intended it, and thereby fall a victim to unbelief.' p. 249. 'He can rise up and *lay* down.' p. 26. 'The wounds and Transfigurations disease *have* left.' p. 263. 'How many but the other day were fresh and vigorous, are now gone.' p. 298. 'What is the *voice* of every bereaving providence but this, to call, &c.' p. 301. '*Beneficients* are sometimes called to witness the dissolution of their *benefactors*.' p. 292. 'It is in vain for him to entrench himself; the bitter *streams* will find their way into his habitation, communicating a deadly influence, and *withering* his rising joys,'—and so forth.

This volume contains fourteen sermons, of which we shall set down the titles. 'Pure religion. The mystery of

providence. The nature of gospel liberty. Sanctified adversity. On reproach. On divisions in churches. On trials peculiar to business. On the vicissitudes of life. Jesus Christ, the foundation of the church. Bereavement of children. On the promises. On sickness. On the death of friends. The diligent preacher.

These sermons have no connexion with each other; and it is probable the same principle directed our author in the selection, as in the publication, of them.—We shall insert the following extract from the sermon on the nature of gospel liberty, as a just specimen of our author's manner.

‘Thus we see what a privileged character the christian is. If liberty be a blessing, he has it in the most eminent degree. God is the great Creator and Lord of the universe, the high and lofty One who inhabiteth eternity; yet the christian has the liberty of access to his throne, to obtain mercy, and find grace to help him in time of need. Jesus Christ is the great mediator and advocate of his people; the christian has the liberty to put his cause into his hands, and is sure to prevail. The Holy Ghost is the all-powerful agent in the sanctification and consolation of man; *he* has the liberty to implore his influence and to expect his blessing. The Bible is the complete and delightful revelation of the designs of God towards a guilty world; *he* has the liberty to read it for himself, and, as far as he can, to make it his own. The people of God are the excellent of the earth, and the delight of heaven; *he* has the liberty of associating with them, to gather encouragement from their experience, benefit by their prayers, and fresh motives to diligence by their conduct. The ministers of the Gospel are raised up with various talents to dispense the word of life: well, *his* is the liberty to hear the man whom he pleases; to profit by his instructions, to be warned by his admonitions, or consoled by his exhibition of the promises of God. The ordinances are established, and means afforded of various kinds, to communicate the blessings of gospel grace. *His* is the liberty to attend them, and in the present day, without any daring to make him afraid, or attempting to infringe the liberties of conscience. The blessings of Providence are given for the support of his creatures; *his* is the liberty to enjoy these blessings with moderation and gratitude, and no where is the christian commanded to shut himself up from the world, to destroy his body in order to save his soul. Yea even as it respects things that are indifferent, which are neither commanded nor forbidden of God, he has liberty to use or abstain from them at pleasure, provided he does not lay a stumbling block in the way of others. In a word, his liberty is such, that he has a right through Christ, to all the blessings of the new covenant, extended through this life, and for ever in the life to come. Blessed were those Jews whose hearts rejoiced at the sound of the jubilee trumpet, though only once in a course of years; but O far, far more blessed, are ye christians whose jubilee returns every day, whose debts are all cancelled,

whose liberty is proclaimed, and the earnest of that inheritance given that cannot fade away!" pp. 71.—73.

In case of another edition, we would advise the author to purify his volume of the blemishes we have noticed, and of several others that a careful revision will detect; and at the same time to put all his references to Scripture at the bottom of the page, and not partly in the text and partly in the margin.

Art. X. *Essays on Man*, delineating his Intellectual and Moral qualities. By Thomas Finch. 8vo. pp. xii. 290. Price 4s. boards. Sherwood, Neely and Jones. 1811.

IT is certainly of great importance to the happiness of these kingdoms, that the minds of the rising generation should be richly stored with the principles of moral and religious wisdom;—but it by no means follows that every man is qualified to take upon himself the office of instructor, and publish speculations for the improvement of the British youth. Beside the very laudable intention of obliging the public with a new volume, he who would convey instruction of any kind with the hope of success, must have at least a general knowledge of the subject upon which he treats; and be so far in the possession of the didactic faculty, as to be able to make others acquainted with his conceptions and reasonings.

In expecting these pre-requisites in a teacher of *any* kind, it seems to us we are very moderate and reasonable: and therefore, without any more ceremony, we shall proceed to consider how far Mr. Finch has, in the volume before us, discovered himself qualified for the office of a moral and metaphysical instructor. We deem this the more expedient, as our author very modestly rests it with persons of our profession, whether he shall 'at some future period trouble them with some additional lucubrations', or

'retire with composure from the public scenes, and enjoy that obscurity which may, perhaps, continue without injury, his unalterable fate. Instead of cherishing that ambition which pants after literary fame, he will repose himself in the calm tranquillity of unapplauded life, and with virtuous contentment exclaim,

"Thus let me live, unseen, unknown,
Thus unlamented let me die,
Drop from the world, and not a stone
Tell where I lie." pp. xi, xii.

When those who are not conversant with books undertake to teach, their knowledge, it is obvious, must be derived either from observation or reflection. They must either

enjoy such intercourse with mankind, as shall enable them to represent with fidelity and truth the opinions and sentiments and passions of their fellow men; or they must meditate so deeply on the faculties of their own minds, as to be qualified to frame a delineation of the intellectual country, that shall be readily recognized by every thinking being. But as both these branches of philosophy, that which arises from observation as well as that which arises from reflection, have so successfully been cultivated by some of the best endowed and most exercised spirits of different ages and countries, no man who now pretends to treat of them, separately or together, can dispense with an intimate acquaintance with the most celebrated preceding writers. To consult such writers becomes more imperiously his duty, if he has neither opportunity to observe his fellow creatures, nor time and leisure to analyze the faculties and operations of his own mind. Now it should seem, from several intimations in the preface to this volume, that Mr. F. has had very few opportunities of observing mankind in a variety of situations,—that he has scarcely any acquaintance with the masters of moral and metaphysical science,—and that he is too young to have spent many hours in deep and continued thought on his own mental organization. It was therefore natural for us to suspect, that Mr. F. was not exactly the person to fabricate, as he professes, ‘a practical introduction to the more profound researches of metaphysical and moral science.’ (p. v.) The grounds of our suspicion, it is true, intitle our author to claim as his own, the leading ideas as well as the plan and phraseology of his *Essays*. But in an ‘*introduction*’ to studies, that so many men of learning and judgement have attempted to bring down to the level of juvenile minds, every sober person will readily dispense with an originality of a much superior kind to Mr. Finch’s, in favour of the less strong but more useful virtues of an orderly and natural arrangement of the parts, truth and justice in the observations, aptness and familiarity in the illustrations, and perspicuity and elegance in the composition.

During the perusal of this volume, we are reluctant to say it, the suspicion that has been mentioned, grew into an irresistible conviction, that Mr. F. is ignorant of what he has undertaken. We intended, at first, to have made this out, by adducing several remarkable instances, selected from a great variety that pressed themselves on our notice. But, as it might be alledged that Mr. F. is not so much devoid of knowledge, as incapable of imparting it to others,—and it being of no importance to a reader, whether an author is

ignorant of his subject or incompetent to explain it, we shall content ourselves with making it appear, that Mr. F. is lamentably destitute of the didactic faculty

Every writer, it is manifest, should not only have a meaning, but express that meaning in such terms as to make it easy of apprehension. However fine his words, or harmonious his periods, or splendid and numerous his figures, he must despair of conveying instruction, if he is unintelligible. Mr. Finch is so unfortunate as to write without sense in almost every page,—or, at least, his vein is so profound that we are unable to discover it. The following passages, we think, would have appeared to excellent advantage in a tractate on the Bathos, though they are somewhat out of place in a discussion on the symptoms of intellectual degeneracy.

‘Beneath the oppressive influence of this intellectual nightmare, [custom] whose Herculean strength, alas! too frequently subdues the power of thought, the vigorous mind repeatedly strives to obtain its liberty, and seems equally restless in its dull confinement as the sulphureous inmates of Etna. It earnestly pants for the quick return of freedom, and strives to give full vent to the course of its most enlarged faculties. Highly dissatisfied with its present contracted sphere of action, it powerfully aims to extend the latitude of enterprize, and *bounds* its attainments only by *infinite* knowledge.’ ‘Instead of this active thoughtfulness, however, we behold multitudes characterized only by intellectual dulness, and moral stupidity. Their minds seem to possess no active qualities, but are slow in their progress as the tardy oak, cold in their conceptions as the frigid zone, and fruitless of ideas as the Arabian desert.’ p. 142.

‘But let us not conclude, that scepticism is an evidence of mental dignity, or the fruit of superior intellectual strength. On the contrary, its painful necessity argues a beclouded mind, and proves the absence of that elevated circumspection of soul, which, looking from the Panorama of intuitive thought, would instantly discover the landscape of universal truth.’ p. 137.

We were taught, if we recollect right, that there should be a sort of agreement, in all grave compositions, between words and things; and that ordinary thoughts should be expressed in common terms. Against this precept Mr. F. is a notorious sinner from the beginning to the end of this volume. The very simple proposition, for instance, that vice injures a man's looks, is expressed thus.

‘His corrupted alienation from the high pre-eminence of pristine virtue, must have had a conspicuous and mournful tendency to deform his aspect, and mingle the shades of ugliness with every display of beauty. And, perhaps, in all the stages of human degradation, this deformity will become proportionate to the different degrees of intellectual degeneracy.’

racy and moral turpitude. Depravity, indeed, is the grand original disease, which awfully diminishes the native loveliness of man, till its multiplied despoilers strip his form of all its beauties, clothe him with the hideous robes of death, and finally surrender his pallid body to the ruthless grave.' p. 71.

In the following passage, Mr. F. wishes to say that a bookish soldier will be none the worse for a little fighting.

'The warrior, who is deeply versed in the science of ancient and modern warfare, will nevertheless augment his military wisdom by conducting the scenes of dreadful combat, and by superintending the critical vicissitudes of an eventful campaign. p. 47.

Frequently, indeed, we cannot understand our author; but if, in our next quotation, he intends nothing more than to assure us that all useful knowledge has an influence on the well being of man, it would be difficult to find in the compass of our language a more exquisite specimen of bombast.

'The philosophy of human nature constitutes the basis on which the temple of universal knowledge should be erected. The study of mathematics gives a firmness to the mind, and enables it to discriminate with exactness, and determine with precision. The contemplations of cosmography elevate the thoughts, and expand the intellectual faculties. The attainments of polite literature refine the taste, and beautify the social character. But it is human nature that imparts to these pursuits, their dignified importance and grand utility.'

'Every acquirement, therefore, within the boundless range of universal literature, becomes momentous only in consequence of its real adaptation to the state of man. Philosophy enthroned on human nature, arranges every science, marshals all the principles of general knowledge, looks around on the wide creation, and endeavours to render every thing subservient to the safety of her favourite throne, and the prosperity of her native empire. Her foreign conquests, extensive commerce, and general intercourse with every department of the natural and moral world, are designed to ameliorate the condition, advance the excellence, and ensure the felicity of human nature.' p. 64.

Were it worth while, we would attempt to describe the prototype of this splendid passage, and set before our readers the images from which it must have been taken.

From the examples already adduced, our readers will be led to conclude that Mr. F. delights in the use of the metaphorical and figurative style; and have no doubt sufficiently admired the happy audacity with which custom is styled an 'intellectual nightmare.' The following comparison, which would have done great credit to Sir Richard Blackmore, we think is quite original.

'The memory, indeed, is a noble, copious faculty, which man himself is unable fully to estimate and improve. In its capacity and usefulness to man, it resembles the Mediterranean in its influence on the

south of Europe. Though innumerable currents constantly flow into its bosom, it preserves its equilibrium, and never exceeds the bounds of its appointed dominion. No mighty exhausting stream whatever, indeed, prevents its super-abundant increase; but exhalations hourly ascend and descend from its surface, and diffuse themselves in all directions, to soften the surrounding territories by refreshing showers, and render them salubrious, fruitful, and pleasant.' p. 94.

It is, however, in descanting on the 'human face' that Mr. Finch is most anxious to distinguish himself.

'What, (he asks,) gives the human face its wonderful *magnetic* power, its irresistibly persuasive eloquence? Why does it command the profound homage of reluctant veneration, and silence the reproaches of malignity and violence? What inspires it with that native force, which if steadily exerted with fortitude undaunted, would not only command respect from man, but even subdue the savage impetuosity of the ferocious tyger, or the terrific lion?

'It is (he answers) the powerful *radiance* of *invisible* worth, and the glowing *lustre* of a *latent*, but celestial diamond.' p. 70.

When our worthy author emerges from the deep to the level of common understandings, and forbears the use of extravagant figures, he becomes, as might naturally be expected, either trite or erroneous. By way of contrast to the splendid passage we have last quoted, our readers may take the following.

'Man is highly distinguished above the brute creation by the grand pre-eminence of his intellectual faculties.' p. 89. 'Many an individual destroys his vitals by dissipation, and hastens his death by violence and excess.' p. 76. 'Man alone is able to communicate his thoughts by the gift of speech.' p. 78. 'Our feet are admirably adapted to carry us through life in safety, and our hands are wisely formed to answer the ends appointed for them.' p. 77.

We shall just add an instance or two of our author's correctness.

'Fancy is that faculty of the mind, which combines the simple ideas of sensation, and renders them the objects of contemplative thought. It commands the memory to recollect, and then modifies its recollections in a thousand shapes. It creates new ideas by combinations, and transforms them into associated principles, by the most amazing process.' p. 95.

'Honour is that dignity of mind and rectitude of conduct that adorns the character of a rational being.' p. 203.

'The fancy of some men seems to have just as much energy as the bull-rush, and a little more lustre than the glow worm. It appears vigorous when exertion is impossible, and shines with peculiar brilliance in the darkness of midnight.' p. 95.

The best advice we are able to give to a person in Mr. F.'s predicament is, to lay up for several years, in some safe place, the remainder of his manuscript; and, in the mean time, devote

himself to the study of those works that treat of moral and metaphysical subjects, as well as of the art of writing. He will do well, also, to exercise himself in putting in practice the precepts of the rhetorician, first by attempting to imitate the books he may peruse, and then by original composition. He should, we think, begin with elementary works, and afterwards proceed to those that are of a higher order. If he should think it worth while to take these friendly hints, we will venture to affirm, that, in less than nine years, he will form the same opinion of the work before us, that has been expressed in the foregoing remarks; and perhaps be able to produce something that we shall feel it our duty to commend.

Art. XI. *Calcutta: a Poem*, with Notes. fcp. 8vo. pp. 128. price 5s. Stockdale. 1811.

IN the author of this poem, we discern many of the qualities which were requisite to the task of describing life and manners as they appear in Bengal. He appears to have an intimate and extensive knowledge of his subject: he has a vein of chaste humour and keen but good-natured satire, united to a respectable portion of literature and good sense: and he writes in a manly, unaffected, though careless style. Unfortunately he is not gifted with those faculties which go to constitute a descriptive poet. He has nothing of the painter in him. There is an uniform want of distinctness, prominency, and vividness in his delineations. His manner is that of allusion, rather than description: instead of giving pictures to the eye, he only gives hints to the memory: and though he may gratify those who are familiar with the subjects of his poem, yet his descriptions will yield the stranger but little instruction or pleasure. The poem, to an English reader, is not only far less interesting than the notes; but without them scarcely a page of it is intelligible. We cannot expect, therefore, to recommend the volume itself to any extraordinary favour, by means of extracts; but it contains several passages, both in prose and verse, which for the information they convey, or the sentiments they express, may not be unworthy the attention of our readers.

The poem is divided into two parts, and is written in the form of a dialogue. The speakers are two gentlemen of Bengal, one an old resident, the other but newly arrived. Both entertain themselves with complaints of the wretchedness of their condition; and though the senior sometimes remonstrates against the spleen and fretfulness of his com-

panion, they agree pretty well in railing at a residence in Bengal, and give such an idea of its vexations and discomforts, as would induce any reasonable man to prefer a moderate competency enjoyed at home, to the most princely fortune acquired in the East.

The following, perhaps, is as fair a specimen of the author's descriptions, as any we could select. Most of the notes to this passage, which are supplied at the end of the volume, we shall insert below; premising, in order to explain a humorous quotation in the first note, that, in the fashionable slang of Calcutta, new-comers for the first year are called *griffins*.

‘Perhaps at evening, with importance big,
The Course * might see me grinning in my gig;
E'en senior merchants, flocking down to meet
The fair arrivals by an English fleet,
Might view me fill the honorable place,
And gape unpitied at the stranger's face.

A. Your palkee cools beside the shadowing wall,
And eight stout bearers† wait their master's call;
Waked from a sound repose the frisky group
Beneath the labouring poles will joy to stoop,
Try their best trot‡ along the dusty road,
And puff and groan and grunt § beneath the load.
Yet fiercely darting on the wooden frame,
Each ray shall scorch you as an angry flame,
And cloudless bursts the beam that proudly mocks
The stifling shelter of your feeble box,
Unseasoned yet, a thicker volume runs
Through your full veins and tempts inflaming suns.

* The favourite place of resort during that short period, when the absence of an intolerable sun liberates the captive “beauty and fashion of the Presidency” from a wearisome day of confinement. It is the scene of various gradations of equestrian grace, and charioteering excellence—the very Rotten Row of our Eastern emporium.—Much amusement might be derived from a calm survey of this darling lounge; but, alas! the season of peril is not the time for observation—and woe to the wheels of the unfortunate speculatist who indulges curiosity to the neglect of his reins. Danger is never so greatly to be apprehended as on the arrival of a fleet from England—Jangentur jam *pythæ* equis. A six months voyage is sufficient to efface every idea of equilibrium on horseback; and the steerage of a gig is a science not to be learned on the deck of an Indiaman.

† Bearers are laborious drowsy beings, employed in carrying the palkee (palankeen), &c. &c. They are richly blessed with an apathy and stupidity, that seems proof against all excitements, save from that sordid love of money, which engrosses and debases the Hindoo character.

‡ Their ordinary rate may be averaged at four miles in the hour.

§ The incessant noise made by the palankeen-bearers cannot fail to be very disagreeable to a person on first arrival, as it gives the idea of great labour and fatigue.—A certain kind-hearted man, whose benevolence was wounded by these sounds of distress, very compassionately alighted from his palankeen, in his first expedition in that vehicle, and trudged on, in a burning sun, to relieve his groaning followers—who, we may presume, never understood the singular motive by which he was actuated.

And now, with thirst, with heat, with bile o'ercome
 How fares the daring sportsman at Dum-dum *,
 Some zealous youth by keenest ardour led,
 Gun in his hand, and chatta † o'er his head?
 Fast as he labours in the burning chase,
 The frequent handkerchief salutes his face.
 "O pleasurable toils! O sports divine!"
 Exclaim the partners in the funeral line ‡,
 "Fate sits on every ray around him cast,
 And deathful beams his healthy vigour blast."
 An iron frame were fruitlessly bestowed,
 When burns and boils within the bilious load;
 When rapid fever riots in the vein,
 And fierce delirium crowds the tortured brain,
 On sickness' couch how dearly shall he pay
 For the short frolic of a burning day—
 To fall, perhaps, each vain prescription tried,
 For quails and snipes an hapless suicide!' pp. 20, 21, 22.

One of the best passages, however, is the description of tribes of insect harpies, which in India form so peculiar an addition in the pleasures of the table.

'On every dish the bouncing beetle falls,
 The cockroach plays, or caterpillar crawls;
 A thousand shapes of variegated hues
 Parade the table, and inspect the stews!
 To living walls the swarming hundreds stick,
 Or court, a dainty meal, the oily wick,
 Heaps over heaps their slimy bodies drench,
 Out go the lamps with suffocating stench!
 When hideous insects ev'ry plate defile,
 The laugh how empty, and how forced the smile!
 The knife and fork a quiet moment steal,
 Slumber secure, and bless the idle meal;
 The pensive master, leaning in his chair,
 With manly patience mutters in despair!
 O England! show, with all thy fabled bliss,
 One scene of real happiness like this!' p. 85.

The following verses give us a very favourable impression both of the talents and principles of the writer. We hardly need say, that there is no longer any reason for regarding India as the place for unprincipled oppression and sudden wealth.

* A station of the artillery, about eight miles from Calcutta, situated in a neighbourhood abounding with snipes, quails, &c.

† Chatta, Anglicè umbrella.

‡ One of that sable profession which fattens upon the destruction of the human species deserves notice for his grateful acknowledgements of public patronage. An advertisement in the papers occasionally expresses his deep sense of favours already conferred, and solicits a continuance of support—with promises of unceasing attention to the elegance of coffin furniture.

* A time there was, (may Heaven for ever blot
 From England's crimes the foul, the deadly spot !)
 Which well might warm with salutary rage
 The statesman's rhetoric and the censor's page;
 When upstart fiends, a predatory swarm,
 Whose vices lurk'd beneath an human form,
 To lust and rapine gave the fleeting day,
 Fell harpy "birds of passage and of prey,"
 Their ways mysterious, subtle, deep, and dark,
 Breathed a foul damp on honor's dying spark;
 And forth they rushed, by principle unswayed,
 To gold, their god—and robbery, their trade;
 Then closing fast a surfeited career,
 Home they returned, at native worth to sneer,
 To pamper vice as hardy as their own,
 And poison scenes where innocence was known:
 With sad example kindling as a torch
 Th' insatiate flame of ruinous debauch;
 To sit perhaps, how worthy such a cause!
 In England's senate, watchful o'er the laws,
 Which justly, on themselves had proved their use,
 And well condemned them to the hangman's noose.
 That day is past; and better 'tis to slave
 For thirty years, than live a wealthy knave,
 Than cast on England's pride a deadly taint,
 And furnish cause for trembling and complaint.
 Fast by the banks where muddy Hoogly flows
 The merchant's seat, a modest factory, rose,
 While yet no works of engineering skill
 Thundered resistance to a nabob's will,
 While yet Bengal an Indian prince obeyed,
 And careful factors plied the silken trade,
 Content with grants that jealousies prescribe,
 And paid their court to eunuchs by a bribe.
 Not long their bound'ry a Mahrattah ditch*,
 When roused by wrong, and burning to be rich;
 When fell revenge a cruel coward smote,
 And Meerum's † poignard struck Surajah's throat.
 To bolder prospects learning to aspire,
 The peaceful merchant caught the soldier's fire;
 In native squabbles ventured to intrigue,
 Revenged another's wrong, or joined a league;
 In self-defence he triumphed o'er his foes,
 And courted quarrels ‡ to ensure repose.
 A nobler policy, a wiser plan,
 Ne'er rear'd a state, nor animated man:

* A work of seven miles, intended for the protection of Calcutta against the predatory incursions of the Mahrattas—Anno 1742.

† A son of Jaffier, by whose order Surajah Dowlah met with an end well merited by his perfidy and cruelty.

‡ Particularly in the case of Meer Cossin, 1763.

For kings amazed in passing years beheld
 The modest factory to an empire swelled,
 The power of India's ancient rulers flown,
 And nabobs take a pension * for a throne !
 Hence vig'rous commerce, unexampled trade,
 Springs from that best of maxims—to invade;
 And 'tis far better, spurning all controul,
 To stretch an honest hand, and grasp the whole ;
 To tax a people ready to obey.
 And hug the sweets of universal sway ;
 Then fix on articles a stated price,
 And meanly trade for indigo and rice !' pp. 26—29.

The author, however, is far from being insensible of the advantages India now derives from the British ascendancy.

'It is pleasing to observe the substantial atonement that has been made for the injustice of our early career, in the benevolent gracious system of equity that is diffused over so populous a tract of Asia. Our depredations have ultimately enriched tenfold many millions of people. Our later acquisitions, with the same happy consequences, had an origin in circumstances that convey to us no reproach, and require no justification. It was thought by one of the greatest of Indian statesmen, that the possession of Bengal, the Circars, a portion of land round Madras, with the island of Salsette, would most fully secure to England every advantage that could result from territorial establishments in Asia. But such an opinion is now ascertained to be erroneous. Peace can be preserved only by such a superiority as the faithless politicians of the East cannot contemplate without trembling. Such, luckily, is our present strength, which, though it seem disproportionately gigantic, is in our posture best calculated to enjoy the manifold blessings of undisturbed repose. Such Marquis W. has rendered it.' p. 103.

In another place, he urges the expediency of increasing the cavalry and artillery branches of our military establishment in the East ; observing that ' the perfidy of the native character has no other bonds to coerce its activity, than ceaseless jealousy and superior strength.' After all, comes the great question of pounds, shillings, and pence.

Some very tolerable lines occur, in reference to the **Hookah** ; we have not room to quote them, but shall insert the note in which that instrument is described.

' That part of the apparatus in which the tobacco is deposited, communicates by a perpendicular tube with a receptacle for water, through which passes that voluminous tube or snake, which the *performer* holds, and from which he inhales the grateful steam. A sweet harmonious bubbling of the water is produced by the suction. The whole machine rests upon a small carpet or rug.' p. 115.

* Jaffer Ali Khan, the successor of Surajah Dowlah, was violently removed from his authority, and pensioned at Calcutta.

The following observations on the propagation of Christianity, will do the author credit, even with those who, like ourselves, are firmly persuaded that the imputation of indiscretion to any of the missionaries is unproved and unfounded, and that his fears of 'mischief' are as idle as the suspicions of the Hindoos would be that it is wished to convert them to dissoluteness and irreligion !

'Sincerely believing Christianity to be no less than the gracious design of Heaven to promote the eternal interests of mankind, I am not ashamed to profess that I desire earnestly, the universal extension of its blessings and truths over the whole world. But from the agency of improper and indiscreet persons in the important work of undermining the stubborn fabric of Hindoo superstition, I can hope no success, and cannot but apprehend every mischief. Of the consequences of translating into the vernacular languages of India, the sublime and rational truths of our religion, I venture to indulge a more favourable hope. They may, in a series of years, gradually steal upon the attention, understanding, and conviction of a deluded people. "The attempt involves no political danger. Bold innovators may be produced among the natives, to publish the glad tidings, and accomplish a spiritual revolution. Our own countrymen of the purest life, and the most temperate zeal, must, I fear, always be placed in the back-ground. When they labour to make converts, the natives will suspect that they have no other aim than to reduce them to that dissoluteness and disregard of religion, which are a reproach to the greater portion of those in India, who are mere nominal Christians." pp. 117, 118.

As we chuse to part with this intelligent writer in perfect good humour, we shall conclude this article with the last lines of the poem.

' Oh for that happy day, (compared with that,
All days are joyless and all pleasures flat,)
When, filled with boundless raptures of delight,
I view low Saugor fading from the sight;
Hail in the welcome breeze a glad retreat
From shores that glisten with eternal heat,
And, as the bellying sails distended swell,
To heat and India bid a long farewell !
Where milder suns on happier seasons shine,
Be Britain's isle and British comfort mine ;
Where kindred ties the passing hour endear,
Prompt the glad smile, and wipe the falling tear :
Where Liberty with Justice reigns entwined,
And wakes to life the virtues of the mind :
Where pure Devotion pours her heaven taught prayer,
And awful piles a rev'rend aspect wear,
Their sacred spires amid the prospect smile,
And speak in grateful praise the favoured isle ;
Unseen the barb'rous rite, the frantic train,
Unheard the shout that frights the idol fane !

Sweet is the view where nature's bounteous plan
Owes a last polish to industrious man!
Dear land! the best of thoughts where'er I stray,
At night my vision, and my theme by day.' pp. 87, 88.

Art. XII. *An Account of Tunis: of its Government, Manners, Customs, and Antiquities; especially of its Productions, Manufactures and Commerce.* By Thomas Macgill. cr. 8vo. pp. 190. price 6s. bds. Longman and Co. 1811.

MR. MACGILL is advantageously known to the public, by his travels in Spain and the Levant. He now undertakes to give some account of the politics, manners, and commerce of Tunis, chiefly with the view of promoting the commercial interests of his own country. His object in visiting that state, was of a mercantile nature; his residence there, it should seem, was in the years 1807 and 1808, though scarcely any account is given of dates or adventures connected with himself; and he took every opportunity of collecting political information from the consuls and principal natives, and commercial information from the leading merchants and brokers. The subject of the publication is not of primary importance to readers in general; but it is an object of considerable curiosity, and a peculiar degree of attention is due, in these times, to a work which is written with so much simplicity, and published so cheap.

In his first chapter, Mr. M. gives a slight sketch of the changes in the government of Tunis since the end of the seventeenth century. The present Bey is descended from Assen Ben Aly, the son of a Corsican slave who had renegaded. His reign commenced about the beginning of the last century. As he had no children, he nominated his nephew Aly to succeed him; but afterwards, - having had three sons by a Genoese captive, and having prevailed on the Divan to waive their objections to the offspring of a Christian slave, he revoked his appointment. His nephew shortly afterwards retired in disgust, and put himself at the head of a party which he had secretly formed, and having obtained assistance from the Algerine government, drove Assen from his capital: the unfortunate prince sent his family to Algiers, intending to follow himself, but was at length discovered by Aly's eldest son, who immediately beheaded him. This eldest son, having been compelled to escape from Tunis, by the influence of his brother, who had resolved to supplant him, and who afterwards procured his younger brother to be poisoned, implored succour from the then Dey of Algiers; but the Dey having formerly received an affront from him, resolved to restore the family of Assen,

and at length made himself master of Tunis, put Aly to death, and in 1753, declared the eldest son of Assen, Mahamed Bey. On the death of Mahamed, his brother Aly assumed the government, which he promised to resign in favour of Mahamed's children, as soon as the eldest should be qualified to reign. He continued in power, however, till his death in 1782; and his son, the present Bey, Hamooda, had been rendered so acceptable to the people, by his father's contrivances, and his own merits, that his cousins were the first to pay him homage, renounced all claims to the government, and what is most extraordinary, are still living, and reside in his palace on terms of amity. The Bey has no children living, and it is supposed will appoint one of his brother's four sons successor to the throne, to the exclusion of these rightful heirs. None of the royal race, however, are allowed to quit the palace without permission. For several years a son of Younes was suffered to reside there, till he forfeited his life by treasonable correspondence with the Algerines. With so many claimants to sovereign power, it can hardly be expected that public tranquillity should be long preserved, after the death of the reigning prince.

Hamooda Bey is now about 60 years old. He is described to be

'a man of a handsome, shrewd, and penetrating countenance; he is possessed of very good natural talents, and considering his extremely limited education, his judgement is tolerably enlightened. He reads, writes, and speaks, the Arabic and Turkish languages, and also speaks the "Lingua Franca," or Italian of the country.

'It is observable, that Hamooda Bey, from great practice, added to a considerable portion of natural sagacity, has a wonderful facility in penetrating into the characters of those who approach him. In reasoning he is keen and quick; seizes the principal points of the argument, and judges with precision and wisdom. He is no stranger to the art of dissimulation, which he can practise to its full extent, when occasion requires it.'

'He certainly holds a tight rein of government, and acts with such a degree of firmness, as to keep under all intrigues or civil broils in his country.' pp. 15, 16.

He has greatly reduced the influence of the Turks, who used formerly to fill all the principal offices, and has gradually supplied their places with his Georgian slaves, and others in whose attachment he can depend. But he superintends every thing himself without falling much under the influence of those whom he intrusts with power. Where his own interest is not concerned, he is said to decide with wisdom and equity. 'It must be confessed,' however, says

Mr. M. 'that he oppresses his subjects; and that by engaging himself in commercial pursuits, he prevents them from trading with that spirit which they would display, if they had not to contend with their prince.' (p. 21.) His military force is on a better footing than that of any preceding Bey. He can bring into the field at a short warning, from 40,000 to 50,000 armed rabble, three fourths mounted; besides his 6000 Turks.

In the early part of his life, he was so bad a mussulman, as to be much given to drinking; and his slaves, who were under no restraints on account of their religion, encouraged him in his excesses, and of course were careful to follow his example.

'One night, as they were over their cups, a noise was heard in the courtyard below; with impatience the Bey demanded the occasion of it; and finding that it proceeded from some people of the Dey of Algiers, who were also making merry; he ordered his late prime minister, Mustafa, who was a sensible man, to have them immediately strangled. The prudent minister, who is still much spoken of, received the order, but contented himself with putting the poor fellows in prison; telling the prince that he had been obeyed. In the morning, when the fumes of the preceding night's debauch had begun to subside, the Bey inquired after the Algerines. Mustafa reminded him of the order he had given the night before. Almost frantic, Hamooda asked if it had been obeyed? Mustafa answered in the negative; for which the prince thanked him; and since that time he has never tasted wine nor strong drink.' pp. 20, 21.

Mr. Macgill has drawn the characters of the principal personages in the state, with considerable spirit. It will be more worth while, however, to transcribe some of his remarks on the character of the Moors in general. He calls them all that is bad; proud, ignorant, cunning, full of deceit, treacherous, avaricious, ungrateful, revengeful—regardless of friendship or delicacy, and only to be operated upon by interest or fear.

'In order to be respected and kindly treated by any of the barbarous powers, the rod must be kept over their heads. You must make them sensible of your superiority, as a master over children at school. No favour must be granted, but in lieu of something equivalent, and not until it has been repeatedly requested; even then, it should only be granted with reluctance. Should you stand in need of any thing which they can construe into a favour, it may be set down as a rule, that unless through fear, interest, or some other base motive, your request will not be granted by either prince or subject'. p. 38.

'Fighting them with their own weapons, is one mode of conquest both in political and in mercantile concerns; and it has been argued that to deal with a Moor to advantage, you must oppose intrigue to

intrigue, injustice to injustice, and chicane to chicane, otherwise he will be sure to overcome you. But though this maxim has been much followed by those who have hitherto dealt with them, yet honesty is certainly the best policy; and a man on his guard against their weak arts, will render them entirely futile, by a systematic determination to act with uniform integrity himself, and never, in any degree, to submit to imposition from them. Before talents and integrity, accompanied with vigilance and resolution, the minds of the cunning and unprincipled will almost always crouch or shrink, baffled and disconcerted." pp. 39, 40.

The lower orders, it seems, have a strong passion for corporal punishment, as a kind of sauce to fiscal extortion.

'When called upon to pay their dues to the prince, they uniformly plead inability, and make use of every protestation to support their plea. The tax-gatherer, accustomed to this kind of pretence, puts him who refuses, immediately under the bastinado; he then cries out, that he will pay, and generally, before rising from the ground, draws forth his bag, and counts out the cash. A gentleman who stood by, on an occasion of this kind, inquired at the man who had been under the bastinado, if it would not have been better to have paid at once? "What!" cried he, "pay my taxes without being bastinadoed? No! no!" Such conduct may arise not only from their great ignorance and love of money, which makes them hope to the last moment that they will escape, but also from the rapacious nature of the government, which renders it dangerous to appear rich.' pp. 40, 41.

The population of Tunis is commonly stated at five millions; but Mr. Macgill supposes it may 'with greater reason be reckoned at two and a half millions of souls: 7000 of whom may be Turks; 100,000 Jews; 7000 Christians, either freemen or slaves; and the remainder Moors, Arabs, and Renegadoes.' We suppose he classes Greeks and Georgians under the head of Moors. The city of Tunis is said to contain about 100,000 inhabitants: but exactness is not to be attained, where numbering the people is forbidden by the superstitions of the country.

Of the city itself we are told,

'it is surrounded by a miserable wall of mud and stone, neither fitted for ornament, nor for use. The buildings in the town are of stone, but of very mean architecture. In the whole city, there is not to be found one building worthy of description. The Bey is erecting a palace, which, when finished, may perhaps be handsome, but it is buried in a dirty narrow street, and that nothing may be lost, the lower, or ground floor, is intended for shops. He is also building several barracks in the town, which, when completed, will render his soldiers much more comfortable than they are at present. The streets of Tunis are narrow, dirty, and unpaved; the bazars, or shops, are of the poorest appearance, and but indifferently stocked with merchandise. The inhabitants, who crowd these miserable alleys, present the picture of poverty and oppression pp.' 56, 57.

The water in the spring, throughout almost the whole the territory, is either salt or hot, in some almost boiling; though in several springs, it is particularly excellent. That used at Tunis, is collected in cisterns during winter.

* The palm-tree requires a great quantity of water, yet the smallest shower of rain would entirely ruin the date. It is, therefore, watered by the hand; and in that country, the water of the rivers, which entirely supply the demand of the people, is so hot, that they are obliged to draw it several hours before it can be applied to the watering of their gardens. It is curious to observe, that although those rivers are so hot, that to hold the hand in them is disagreeable, yet they abound with fish, which are said to have no flavour.' p. 65.

The country abounds with antiquities; among which are the remains of the aqueduct which supplied Carthage with water from the mountains of Zawan, a circuitous line of 60 miles. Some of the cisterns are inhabited by the Bedouins who remain in that part of the country.

It seems that comparatively few Christians are now in bondage at Tunis; that state being only at war with Sardinia and Sicily, and captives of countries in amity with it being promptly released. There were but very few subjects of the king of Sardinia in slavery, at the time to which Mr. M. refers; and these were on the point of being ransomed either by the release of five Moors for each, or the payment of a sum agreed upon, from 1100 to 2000 piasters per head. The king of the two Sicilies, it is said, that august ally to maintain whose odious, oppressive, and Anti-Anglican dominion we are employing thousands of troops and spending millions of money every year,—

'forms a striking contrast to the poor Sardinian king, and shows, in this instance, the same low conduct which in other cases, has so strongly marked his conduct. If an unfortunate female throw herself at his feet, in behalf of the father of her family in slavery, he is said to answer, by demanding, "if she cannot find another husband as good as he?" And an unfortunate husband imploring the ransom of his wife, is answered in the same unprincipled unfeeling manner, "what, are women so scarce in my dominions?" The number of slaves in Tunis, belonging to this prince, amounts to nearly two thousand; and let it be confessed with shame and sorrow, that upwards of one hundred of them have been taken, navigating under the protection of British passports. In vain has the Consul of his Britannic Majesty used his efforts for their relief. While his endeavours are frustrated by others in power in the Mediterranean, who, from some strange policy, are afraid of offending the powers of Barbary, though they would not, but through fear, give a single bullock to save the British navy from starving, they must remain in slavery, and carry disgraceful ideas of the British nation into the mind of every one who hears of their situation.' pp. 77, 78.

Bating the 'bitter draught' of slavery itself, the wretchedness of exile, and the shameful usage which both sexes

sometimes experience, the working and domestic slaves at Tunis are not, upon the whole, particularly ill-treated. More than usual, it is said, have lately renegaded, especially among the subjects of the Sicilian king. 'The French, much to their credit, have procured the release of every slave, subject to the countries which have fallen under their power. No wonder, then, if the Sicilians be ready to welcome those on their island, by whom their parents, brothers, husbands, wives, and children, may once more be restored to their native land!'

The regular revenues of the Bey, besides extortion from the rich while living, the almost universal seizure of their property when they die, and the profits upon his mercantile pursuits, are not supposed to exceed six millions of piasters; they arise from tithes of oil, grain, &c. the sale of licences for the exportation of those articles, and the importation of wine and spirits; the customs annually let by auction; the sale of monopolies, and places; a tax on the Jews; and the sale of slaves. A considerable treasure is supposed to be accumulated, but the expenditure is thought, of late, to have exceeded the revenue.

In describing the customs and prejudices of the Moors, Mr. M. mentions that extensively prevailing sentiment, the dread of the envious or "evil eye," of which a particular account will be found in our review of Mr. Thornton's Travels. * He also mentions the apprehension of fatal consequences from sitting thirteen at table. They have a traditionary prophecy, that their country will be conquered on a Friday at the noon-time of prayer, by a people dressed in red, which they sometimes apprehend, and Mr. Macgill cordially hopes, will be the English: at that hour, therefore, the gates of their cities are constantly kept locked. Their Arabian faith is a good deal tinctured with heathenism.

* Previously to the marching of their armies, the astrologers of the country are employed to watch the rising of a particular star. Should it rise clear, they augur good, discharge their artillery, and plant the standard round which their camp is to be formed; but should the star rise obscured by clouds, or by a fog, they reckon the omen to be evil, and defer the planting of the standard until another day. When the camp breaks up, which is formed near the Bey's palace, where every thing is prepared for the march; a pair of black bulls are sacrificed as the commander passes. After this, victory is expected to crown his endeavours; and the "loo-loo-loo," of the spectators proves that their good wishes accompany their friends.' pp. 87 88.

It is extraordinary that Mr. Macgill should not know that this cry, is the name of "Alla," repeated with great rapidity.

'The Moors (he says) appear to be less jealous of their wives than the Turks are. In Turkey, the fair sex are guarded by eunuchs; in Tunis, they have none: nor can the women be said to be guarded at all. They are served by Christian slaves, and, which is curious, they fear less to be seen by Christians than by Mussulmans. It is quite uncommon for a Moorish lady to cover herself, either before a Christian slave or a Jew. Does this arise from the contempt with which Christian slaves and Jews are considered?' p. 89.

'A plurality of wives is allowed in Barbary, as well as in all Mahometan countries. A man here may possess four wives, and as many concubines as he can maintain. It seldom happens however, that a Moor has more than two wives at the same time; but the ceremony of divorcing them is so simple, that he may change as often as he finds it convenient.' p. 91.

'The Moors show great respect to their dead relations. On holidays, they are to be seen praying at their tombs, which are kept clean and white-washed; and any infidel who should dare to pass over them, would certainly suffer a severe punishment from the enraged enthusiasts. Their tombs are not adorned with the solemn cypress, like those of the Mahometans in Turkey; but small temples for prayer are often built over them.

'In Barbary, the fine arts are totally abandoned; and like all other ignorant Mahometans, the Moors seek to destroy every vestige of ancient grandeur which remains in their country. Every piece of fine marble which they find in any way wrought, is broken to pieces by them; as they judge from its great weight, that it may contain money. Statues or *relief*, seldom escape mutilation from the same idea, and also from their abhorrence of idolatry; to which purpose they imagine the statues may have originally been appropriated. They have no paintings in their houses; and the extreme jealousy of the government, renders it unsafe for any one to paint openly in the country.

'Their music is of the most barbarous kind. The braying of asses is sweeter than their softest note, whether vocal or instrumental.' pp. 91, 92.

The following custom is one of the most whimsical instances of human caprice that we ever met with.

'The Tunisiens have a curious custom of fattening up their young ladies for marriage. A girl after she is betrothed, is cooped up in a small room. Shackles of silver and gold are put upon her ankles and wrists, as a piece of dress. If she is to be married to a man who has discharged, dispatched, or lost a former wife, the shackles which the former wife wore, are put upon the new bride's limbs; and she is fed until they are filled up to the proper thickness. This is sometimes no easy matter; particularly if the former wife was fat, and the present should be of a slender form. The food used for this custom, worthy of barbarians, is a seed called *drough*; which is of an extraordinary fattening quality, and also famous for rendering the milk of nurses rich and abundant. With this seed and their national dish "*cuscusu*," the bride is literally crammed, and many actually die under the spoon.'

The politics of Tunis, as of most other places, are affected by two predominant and rival interests, the English and French: the latter, ever since the revolution, is said to be on the decline. No art is omitted, on the part of the French government, to sustain and strengthen it; and among these, a splendid account of the achievements of Bonaparte, has been printed in the Turkish language, and circulated with great industry; but according to Mr. M. it has not obtained much credit. The maritime superiority of the English, their good faith, the necessity of resorting to Malta for the sale of Tunisine produce and the purchase of all sorts of supplies, and the steady, discreet conduct of the present consul, are stated to have rendered the English interest more powerful than at any preceding period, and decidedly superior to that of any other power. Mr. Macgill's recommendation, to adopt a bolder and more manly policy, in negotiating with these petty barbarians, and to establish the consulate on a more extended and respectable footing, has the concurrence of several other writers, and appears highly worthy of attention. The transactions of Great Britain, in this respect, have proved how difficult it is for a commercial nation not to be mean. Since the trade of Tunis has been chiefly carried on with Malta, our people find great benefit from the terms of their treaty, which allows them to import goods from any country under any flag, at a trifling duty of 3 per cent. on the nominal or tariff value, while the French pay 8 per cent. on what they import under any flag or from any country but their own. A copy of the British tariff is inserted in the volume. The trade of the Barbary states has greatly declined; but that of Tunis is the most flourishing. The causes Mr. M. discovers for this decline, are the insecurity of property under a tyrannical and unprincipled government, the granting monopolies, and the interference of the prince himself, and his creatures, in the mercantile pursuits. These circumstances must certainly have checked the increase of the trade; but, as they have been long in operation, they can hardly be said to have occasioned its decline, which may more naturally be attributed to the destruction of French commerce by the war. The Bey has had the wisdom, after the example of more enlightened countries, to prohibit the exportation of corn for the purpose of preventing famine; in other words to discourage its growth.

Mr. Macgill has put together some useful information respecting the currency, weights, and measures of Tunis, as compared with those of other countries. The Spanish dollar is worth at par 34 Tunisine piasters. The principal exports are corn, oil, wool, hides, wax, dates, senna, mad-

der, coral, a small quantity of excellent oil of roses, some ostrich feathers, and the manufactures of woollen stuffs, morocco leather, soap, and the noted crimson caps—which are made on a peculiar plan which Mr. M. describes—are composed chiefly of Spanish wool—and ornamented with a tassil of blue silk. The shepherds, in some parts, drive about their flocks for some days previous to the shearing, so as to load the fleece with sand, and almost double its apparent weight! The export of woollens is chiefly to Turkey and the Levant. Some valuable instructions are given to traders, relative to the articles of import most in request at Tunis, and the mode of supplying them to advantage. In spite of Mahamed, 1000 pipes of wine are annually drank in that capital; the Bey grants his *tescare* or licence for the introduction of it, under the pretence of its being vinegar.

We hardly need add any commendation of this respectable little book. If it had been rather more extended, by illustrations of the domestic habits and political cruidion of the Tunisines, it would have been still more valuable; and possibly Mr. Macgill may possess materials to avail himself of this hint, in case a second edition should be required.

Art. XIII. *The Adoration of Our Lord Jesus Christ vindicated from the Charge of Idolatry*; a Discourse delivered on Wednesday Evening, April 11, 1811, at the Gravel-Pit Meeting, Hackney. By John Pye Smith, D.D. Published at the Request of the Hearers. 8vo. pp. 90. Price 1s. 6d. Conder. 1811.

IT appears that Dr. Smith was induced to deliver this sermon as part of a course of theological lectures, in consequence of a 'respectful letter' calling upon him to vindicate himself and his fellow-worshippers from the charge of Christian Idolatry. This we think he has done, in a manner that reflects great honour on his learning, candour, and good sense; and with that complete success, which may be expected from so able an advocate of so good a cause. The heads of his argument are as follows: I. Our Blessed Lord, in the days of his humiliation, accepted such homage as appears to have been designed and understood to be religious adoration, without any exception, caution, or limitation.—II. There are declarations in the scriptures, attributing to our Lord Jesus Christ the possession and exercise of those qualities which have a near relation to religious worship, and imply a right to it.—III. The scriptures demand for the *Name* of Christ such high regard, as appears irrational and indefensible, except on the supposition of his being intitled to religious homage.—IV. Christians are described in the New Testament by the particular characteristic of invoking the Lord Jesus Christ.—V. The New Testament furnishes examples of religious worship paid to our Lord Jesus Christ.

We admire the fairness and modesty with which this argument is con-

docted, especially when we recollect the arrogance and sophistry which have so often stood in place of reasoning on the other side of the Socinian controversy. But Dr. Smith's very unmerited courtesy has betrayed him into an impropriety, when he describes those who agree with him in attributing divinity to our blessed Saviour,—that is, almost the whole Christian world in all ages, as only 'a numerous body of Christians!'

Many of our readers will doubtless refer to the Sermon itself for proofs of the propositions we have transcribed: but we cannot resist the temptation of quoting two or three paragraphs with which this valuable discourse concludes.

'Our final example of religious homage paid to the Redeemer is taken from the concluding part of the Christian scriptures, the book of Revelation. Some of our opponents have objected to any arguments deduced from this book, on account of alleged deficiency in the evidence of its divine authority. To obviate this objection, I avail myself of the excellent observations of Dr. Priestley. "This book of Revelation, I have no doubt, was written by the apostle John.—Sir Isaac Newton, with great truth, says, he does not find any other book of the New Testament so strongly attested, or commented upon so early as this. Indeed, I think it impossible for any intelligent and candid person to peruse it, without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it. Also, the numerous marks of genuine piety, that occur through the whole of this work, will preclude the idea of imposition, in any person acquainted with human nature.—Notwithstanding the obscurity of many parts of this book, enough is sufficiently clear; and the correspondence of the prophecy with the events is so striking, as, of itself, to prove its divine origin."*

'Neither can I admit it to be a just objection to any reasoning from the passage which I am about to read, that it contains symbolical persons and scenery. Though we may not be able to remove the veil of these allegorical representations, the general design of the paragraph is not very obscure; and the devotional sentiments, with which alone we are at present concerned, are expressed in language sufficiently plain.

"The four living beings and the twenty-four elders fell down before the Lamb, having each of them harps and golden vials full of odours, which are the prayers of the saints. And they sang a new song, saying, Thou art worthy to take the book and to open the seals of it: for thou wast slain, and hast redeemed us to God by thy blood, out of every tribe and tongue, and people, and nation, and hast made them kings and priests unto our God, and they shall reign upon the earth! And I looked and I heard a voice of many angels encircling the throne and the four living beings and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and

* Notes on Scripture, vol. iv. p. 573.

wisdom, and might, and honour, and glory, and blessing! And every creature that is in the heaven, and upon the earth, and under the earth, and on the sea, and all things that are in them, I heard, saying, Blessing, and honour, and glory, and dominion, be unto him who sitteth upon the throne, and unto the Lamb for ever and ever!" Rev. v. 8—13.

'I obtrude no comment on these sublime and holy words. I leave you, my brethren, to feel their force, and to deduce your own conclusions.

'God grant that we may all bear a happy part in that immortal hymn of praise and triumph! Yea; even now, through the riches of infinite grace, may we anticipate the joy, and commence on earth the songs of heaven! "Unto Him that loveth us, and hath washed us from our sins in his own blood, and hath made us a kingdom of priests unto his God and Father; unto him be glory and dominion for ever and ever, Amen." pp. 27—30.

Art. XIV. *The Triumphs of Religion*; a Sacred Poem, in Four Parts. 12mo. pp. 121. Price 7s. boards. Rivingtons. 1811.

WE admire the devotional spirit that pervades this little volume, but we cannot rank it very high in the scale of poetical merit. The author does not seem to be aware how much of the force of poetry is derived from conciseness. A loose and declamatory style is fatiguing enough in prose, but is ten times worse when measured off into rhymes. The great secret of this author's fluency, indeed, will be found to consist in an unsparing use of *catchwords*. We take an example at random.

"Long, fair Britannia's free and favor'd isle,
Where Liberty bestows her radiant smile;
Where Arts and Sciences, with lib'ral hand,
Are foster'd up, and to full growth expand;
Where the capacious and enlighten'd mind,
From prejudice and monkish rules refin'd,
Thinks for itself, the sacred page explores,
Nor an unseen and hidden God adores,
Long has the fiend, by cunning churchmen bred,
The fiend of night! dark Superstition, fled;
No longer fair Religion, veil'd from sight,
Deceives her foll'wers with a misty light;
No longer superstitious rites atone
For deeds of guilt, in evil moment done;
No longer now the scourge, the shirt of hair,
The pilgrimage, with feet all bleeding bare;
Nor longer now the deep monastic gloom,
Nor guilty wretch, immur'd alive in tomb,
To linger out life's sad, life's curst remains,
In direst horror, torture's veriest pains;
Ah no! the fraudulent—the infernal host,
Which long, too long, by priestcraft rul'd our coast;
Which dar'd to punish with a ranc'rous fate,
Th' unhappy victims, who incurr'd its hate,

Is long since crush'd, its tyrant pow'r destroy'd,
 And peace and tolerance by all enjoy'd ;
 No longer now such desolation reigns,
 But beauty's holiness o'erspreads our plains ;
 Nor longer blazes now the furious pile,
 Shame and disgrace to Britain's blushing Isle !
 Nor Persecution with its cruel train,
 The annals of our happy country stain.' pp. 65, 67.

In some places the rhymes exhibit tokens of compulsion, as in the following couplet.

" Say thou hast ties below, that quite absorb,
 Nor give thee to ascend beyond this orb." p. 27.

There are also several instances of defective comparison. One occurs towards the beginning of the first canto :—

" And, like a rock of adamant, to bind
 In fortitude's strong chains the pious mind :"—

where the author seems to forget that though a rock is a very safe place to fasten a chain to, it would be quite unusual to make it serve the purpose of 'binding.'

A more serious objection, however, than any we have yet mentioned is, that the poet appears to have begun to write about religion, without having duly settled what religion is. While much is said in praise of its tranquillizing tendency, there is no distinct representation of the thing itself. One leading object of the volume is, to commemorate the triumphs of religion, as exemplified in various distinguished individuals. But we confess we are rather at a loss to comprehend the fair author's principle of selection, when we find her bringing forward the names of Charles I, Duke d'Enghien, Mary Queen of Scots, &c. That these illustrious persons command our sympathy is unquestionable: but where is the evidence of their piety?—or is this identified, in our author's opinion, with a composed behaviour under sufferings?—Notwithstanding these faults, however, this book, on the whole is intitled to our commendation, and by the young reader, especially, may be perused with advantage.

Art. XV. *A Serious Address to the Public on the Practice of Vaccination :* in which the late Failure of that Operation in the Family of Earl Grosvenor is particularly adverted to. Sold for the Benefit of the Portuguese Sufferers. 8vo. pp. 20. price 1s. Murray, Hatchard. 1811.

THE circumstance which gave rise to this publication appears to have been, that a son of Earl Grosvenor was attacked with the Small-Pox, to a severe and dangerous degree, after having been vaccinated several years, and though he had been inoculated by Dr. Jenner himself. This remarkable fact, it is justly observed, stands on the same footing with those instances of idiosyncrasy in which bark or mercury fail to produce their usual specific effects, or those much more numerous cases in which the Small-Pox has occurred a second time. It is not pretended that in every single case the Vaccine Inoculation is an infallible preventive; but it can be demonstrated to be a greater protection against ever taking

the Small-pox, than the Variolous Inoculation affords against taking a second time. The author observes that

‘ we have not heard that in other countries any objections have arisen to the practice, from the occurrence of failures. Either none such have occurred, or they have had no effect in slackening exertions, nor in preventing the boundless success, which it has had, not only on the continent of Europe, but in all quarters of the globe, whether civilized or uncivilized.’ pp. 8, 9.

Even the small hazard which still attends the vaccine practice will doubtless be removed by the eventual extirpation of the Small-Pox. How far such an issue may be reasonably expected, will appear from the following statement.

‘ From a report made by Dr. Sacco, Superintendant General of Vaccination in Lombardy, dated Trieste, January 3, 1808, it appears that the Small-pox had entirely disappeared in all the large towns in that country, and that in the great city of Milan this disease has not been seen for several years. Dr. Odier, of Geneva, testifies, that after a vigorous perseverance in the practice for six years, the Small-pox had disappeared in this district; and that when it had been casually introduced by strangers, it did not spread, the whole population being unsusceptible. There is no place where it was received with greater prejudice and reluctance than at Vienna; but, as soon as their doubts were dispelled by the light of evidence, there is no place where it has been adopted with more eagerness and success. The Small-pox was a disease held in peculiar horror in that capital, on account of its great and tragical fatality in the Imperial Family, as every one knows who has read the interesting narrative of Mr. Wraxall. The annual mortality there from this disease, before the introduction of Vaccination, was at an average 835. It appears from the Report of the Vaccinators, that in 1801, the mortality had fallen to 164; in 1802, to 81; in 1803, to 27; in 1804, to 2, and these did not belong to the city. The interruption of intelligence since that time has prevented any regular reports from being transmitted; but it appears in a letter from Dr. Carro, principal Inoculator there, to Dr. Marcet, of London, dated January 18, 1808, that for the last two years and a half there had not occurred even a single instance of Small-pox. The report made to the Central Committee at Paris, is full of the most authentic proofs of the great and general diminution of mortality from Small-pox. At Aigurande the Small-pox had not been seen for two years. It has been extinguished at Lyons. In the principality of Bayreuth, in 1800, immediately before the introduction of Vaccination, the annual mortality from Small-pox amounted to 2843. In 1806 it was reduced to 126. Dr. Christie, lately returned from Ceylon, brings with him the most unquestionable testimony of the total extinction of the Small-pox there.

‘ Since the manuscript of this tract was sent to the press, the author called to visit Don Francisco de Salazar, who arrived a few days ago in London on his route from Lima to Cadiz, as a deputy to the Spanish Cortes. He reports, that Vaccination has been practised with so much energy and success in the former city, that for the last twelve months there had occurred not only no death, but no case of Small-pox, and that the new-born children of all ranks are carried to the vaccinating

house as regularly as to the font of baptism; that the Small-pox is entirely extinguished in Peru, and nearly so in Chili; and that there is no compulsory interference of Government to promote this practice.' pp. 15-15.

Art. XVI. *A Series of Discourses*, containing a System of Doctrinal, Experimental, and Practical Religion, particularly calculated for the Use of Families, preached in the Parish Church of Dewsbury, Yorkshire, by the Rev. J. Buckworth, A. M. Vicar. 8vo. pp. 313. Price 4s. Seeley 1811.

THE benevolent design and modest pretensions of Mr. Buckworth in this little volume, even if his abilities had been inferior to what it appears they actually are, would have been sufficient to secure our commendation. It is designed chiefly for the use of the industrious poor, to furnish them with evangelical principles, and excite in their minds a sincere regard to practical Christianity. For these purposes our author, beginning with the being of God and the truth of scripture, in the first place, treats of the great articles of Christian doctrine, then describes the feelings which these articles produce on being received into the heart, and finally explains the duties that Christians should practice in the different relations of life. Although Mr. B. pretends to no qualification for this business, except a sincere love to his fellow creatures, yet it is evident he is an intelligent observing man, who is much more desirous of advancing the best interests of his parishoners, than of procuring their admiration. He has, therefore, chosen to insist, in a plain earnest manner, on the most important and interesting topics. We cannot but recommend these discourses to those who are in the habit of distributing pious books among the lower orders; as containing a simple and accurate account of the principles and duties of evangelical religion.

Art. XVII. *Poems on several Occasions*: consisting of Sonnets, Miscellaneous Pieces, Prologues and Epilogues, Tales, Imitations, &c. 12mo. pp. 250. Price 6s. boards. By John Taylor, Esq. Murray. 1811.

IN an advertisement to this neatly printed volume we learn, that the author intitled a former work of the same nature, *verses*, but it being intimated to him, 'that such a designation savoured too much of affected humility, he has now adopted one in ordinary use.' By whatever name Mr. T. judges proper to distinguish his performances, we do not think they can claim much notice, or are likely to be long remembered. Perhaps some exception, however, should be made in favour of the tales, several of which, though occasionally coarse, are not destitute of point and humour.

Art. XVIII. *The figured Mantle, and the Bridal Day*, Legendary Tales; with other Poems; By a Sussex Clergyman. 12mo. pp. 111. Price 3s. 6d. bds. C. Law. &c. 1811.

THE utmost that can be said of these pieces, in point of tendency, is, that they will do no harm. Whether a 'clergyman' ought to have been satisfied with this negative merit, we leave to the decision of our readers.

Art. XIX. *The Return to Nature*, or a Defence of the Vegetable Regimen: with some account of an experiment made during the last three or four years in the Author's Family. By John Frank Newton, Esq. Part. I. 8vo. pp. 160. Price 5s. Cadell and Davies. 1811.

MR. Newton seems to be an extremely well meaning and benevolent person, who, having experienced great benefit, in his own particular case, (a cancerous one,) from 'the vegetable regimen,' feels himself called upon to proclaim his discovery to the world, and warn his unsuspecting fellow creatures of the mischiefs occasioned by fish and flesh. These it appears are neither few nor small. Animal diet is repeatedly called 'poisonous,' and the strength it imparts is compared to 'the rage of a madman.' (p. 126.) Nay, says Mr N., 'were it consistent with the dogmas of our holy religion, I should not hesitate to conclude, that this said custom of flesh-eating is either that very principle of evil which we denominate "the devil," or something so parallel with it, that by getting rid of this awkward habit, we should in a great measure banish his Satanic Majesty from the face of the earth.'

Equally amusing with this vituperation of butcher's meat, is our author's enthusiastic praise of fruits and garden stuff. Let but this vegetable diet be universally adopted, and we shall see a stop put to 'the progressive unhealthfulness of mankind,' who would then rival in vigour and robustness, 'the wild animals in their native woods.' One hundred and fifty years would then be the common period of longevity, and Parr would no longer be distinguished by the appellation of old. This argument, indeed, Mr. N. reduces to a syllogism. 'Old Parr, (for so at present we must call him) sound and healthy as the wild animals, attained 150 years: All men might be as healthy as the wild animals: Therefore, all men might attain the age of 150 years,' p. 62. Besides, this diet is the *natural* food of man. 'Of all the children whom I have known or heard of, none has disliked fruit, but several have refused to eat meat.' Is there a moralist living who would contend, that 'robbing an orchard' is a crime of equal magnitude with 'pillaging a fishmonger's or butcher's stall?' 'Think me not jocular, when I enquire whether this may not be owing to fruit being the natural food of man?' p. 63. The advantages, indeed, to be obtained from this regimen are inestimable. It would become 'a preservative from contagion.' By contributing to make nations 'sane and polished,' it would speedily abolish 'strained discords in music, the gothic in architecture, and the grotesque in ornaments.' p. 135. 'The operations of our sight at least, and hearing, would be much more intense, and our sensual enjoyments more lively than they are at present;' and 'there would be more spirit in our countenance, more emphasis in our tones, more energy in our actions.' p. 147.

Our worthy author has been vigorously alert to anticipate cavils and objections. 'If it should be asked—whether I would have an act passed by King Lords and Commons, to interdict the future use of meat to all his Majesty's subjects? I answer, that I know how wild would be such a project,' p. 90. 'Should it be asked how a man under this gradual amelioration of health would ever arrive at his end? I answer; he would die of what nature appears to indicate that all animals should die of—old age.' p. 70. It is possible, indeed, that even veget-

ble-eaters may be sometimes indisposed: but then 'there is reason to believe that the attacks *subsequent* to the institution of the regimen are peculiarly salutary.' p. 116.

One of the most predominant peculiarities in those whom we call visionaries, is a habit of referring every thing to their favourite subjects: and it is exceedingly curious to observe, what an heterogeneous mass of evidence this author has contrived to press into his service. He begins 'where it becomes us christians to carry our first attention'—to wit with the 'scripture account of paradise;' and 'in case he may be permitted to consider 'this elegant story' as an allegory, is convinced that the two 'distinguished trees represented mysteriously the two kinds of food, &c. viz. the animals and the vegetables,' p. 3. So again the illustrious Prometheus was in reality nothing more than a prime beef-eater, who found out the use of fire to cook his victuals by. "Animal occidit primus Hyperbius, Prometheus bovem. Ignem e silice Pyrodes, eundem adservare in ferula Prometheus." Pliny, lib. vii. § 57. In like manner Pandora's box was a well stored larder, and hope—the vegetable regiment. Of the authors referred to in the course of this production, it is quite formidable to read over the mere names—Bossuet, Cook, Peron, St. Matthew, &c. Homer, Euripides, Sir T. More, Lord Bacon, Gassendi, Montesquieu, Voltaire, Rousseau, Gibbon, Adam Smith—not to mention many other men of strong intellect and high estimation.

On the whole, we are a good deal afraid that Mr. Newton, in his eagerness to do every thing, has done nothing. His arguments are sufficient in number but defective in weight. We have no hesitation to grant all he asks for, as far as his own testimony is concerned: nor would we undervalue the advantages which the little Newtons have derived from dieting on weak tea and stewed onions. But we have serious doubts whether flesh is fairly made out to be 'the devil'—or whether a vegetable regimen will prolong the period of human existence to a century and a half. As friends to temperance, there are many pages of this work we highly commend: but as friends to the *latter* for we would advise him to reflect, that as all people are not blessed with a Newtonian synecrasy, so they cannot in reason be expected to embrace the Newtonian system.

Art. XX. *The Beneficent Woman.* A Sermon preached at Leith, on Sabbath, March 10, 1811, for the Benefit of the Female Society in that place, for the Relief of Indigent Sick Women. By John Jamieson, D. D. F. R. S. 8vo. pp. 43 price 1s. 6d. Jamieson, Paternoster-Row, 1811.

FROM an advertisement prefixed to this Sermon we learn, that the Society for whose benefit it was preached, 'was instituted in July, 1798, under the direction of the Rev. Charles Simeon, Fellow of King's College, Cambridge, then on a visit to this country. The Society consists of about ten members. They meet monthly to consider the cases recommended to them, and appoint two of their number to visit the objects of the institution weekly in their own houses.'

The text is part of the story of Dorcas; and Dr. Jamieson takes occasion, first to consider the honour which has been put upon the female

sex in the divine dispensations and the recorded examples of their merit; then, to illustrate the character adverted to in the text; and, lastly, to recommend her conduct as an example. The discourse abounds with appropriate remarks and useful admonition.

In a note, Dr. Jamieson justly distinguishes Mary the Magdalene from Mary the sister of Lazarus; and vindicates both, we think, but certainly the latter, from the reproach of dissolute conduct. He adverts, in another note, to the exemplary females, in the charities of the Roman Catholic communion. The following remarks display an union of candour and good sense, which we are happy to distinguish. After observing that these charities ought not roundly to be ascribed to the Popish doctrine of *merit*, though that may have some influence; and that the Protestant doctrine of salvation by grace, if truly received, is equally efficacious, he adds,

‘There is reason to fear, that many Protestants are less serious in a true profession, than others in one that is false, or grossly corrupted. It may also be feared, that many who adhere to sound principles, have never attended to the indispensable obligation they are under to “love mercy,” in its full extent at least, and may have been too much disposed to condemn all the institutions, existing within the pale of the church of Rome, in the lump, as if they were all equally the fruits of superstition or will-worship; as well as to judge with too much severity of the motives of individuals, from the corrupt doctrines held in that communion.’ p. 43.

The Sermon is published at the request and for the benefit of the Society.

Art. XXI. *The Battle of Albuera*; a Poem. With an Epistle dedicatory to Lord Wellington. 8vo. pp. 50. Price 2s. 6d. Gale and Curtis, Hatchard, &c. 1811.

TO those who have not yet studied the official accounts of the battle of Albuera with sufficient attention, this poem may be safely recommended as describing it very much at length, and apparently with great accuracy. We shall copy one stanza as a specimen.

‘Just as the heights were all but won,
Just as the foe began to run,
The Polish troops came marching on,
And fell upon our rear.
’Twas not with bayonet or blade
The desperate assault was made,
But with the barbed spear.
Fierce that assault; for chieftain ne’er,
To scenes of war how us’d soe’er—
Not Soult himself—had seen its peer;
For, though in wily ambush caught,
The British troops like lions fought;
At once in front and rear assail’d,
Their trusty bayonets never fail’d;
For little then our horsemen ’vail’d

Against this novel enemy:
 Those pennons of the scarlet hue,
 No sooner did their horses view,
 Than plunging deep and rearing high,
 Affrighted from the field they flew:
 Untractable as those wild steeds
 Who roam at large their native meads,
 Their mouths by iron bits uncurb'd,
 Their peace by man yet undisturb'd.
 And though their riders, staunch and true,
 Did all the strength of man could do,
 Their every effort was in vain
 To bring them to the charge again.' pp. 24, 25.

The Epistle to Lord Wellington is chiefly memorable for the consolatory assurance with which it closes.

'And on that field, if foeman's blow
 (Forbid it Heaven) should lay you low;
 Whilst flowing fast, my grief sincere
 Was mingled with the public tear,
 My lyre should wake its deepest tone
 To mourn for Valour's noblest son!'

Art. XXII. *Poems on various Subjects*; Including a poem on the Education of the Poor; An Indian Tale, and the offering of Isaac, a sacred Drama. 12mo. pp. 250. Price 8s. boards. Longman and Co. 1811.

AS juvenile exercises, these poems are certainly creditable to the young gentleman by whom they were written. He would have done wisely, perhaps, to be contented with the pleasure and the advantage of having so laudably employed his time, without compelling us to censure him for giving to the world a publication unworthy of its attention.

Art. XXIII. *Letters on the Affairs of Spain*. Addressed to the Editor of the Tyne Mercury. By W. Burdon. 8vo. pp. 58. Price 2s. Longman and Co. 1811.

WHEN an author is solicitous to fix the attention of the public on forgotten newspaper speculations, it is natural to suppose he either regards them as praiseworthy in point of composition, or as doing credit to his political sagacity. Perhaps Mr. Burdon may be pleased with his letters in both these respects: for our own part we are so unfortunate as not to perceive their merit in either. They were originally printed in 1808; and contain, as might be expected from the temper of most of our politicians at that period, a great deal of invective against Bonaparte, and many sanguine predictions of his overthrow. When our author remembers 'how many men of talents the Spaniards have among them, and how much they have already achieved, he feels no doubt' about the issue; and he is also persuaded 'their struggle will not be a long one.' p. 14. According to his first letter, indeed, the patriots had already 'placed the country out of danger,' and Bonaparte's invasion began to be quite 'ludicrous' p. 4. 'A revolution was brewing in France,' which would soon drive him from his throne, &c. We have Horace's authority for admitting that "dulce est desipere in loco;" but what possible motive could induce Mr. B. to utter these stupidities twice?

ART. XXIV. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

Mr. W. Jones, Author of an Essay on the Life and Writings of Mr. Abraham Booth, has issued proposals for publishing by subscription, in one large volume octavo, the History of the Evangelical Churches of the Vallies of Piedmont, commonly called the Waldenses and Albigenses. This work is intended to comprise, besides a concise geographical description of the countries thus inhabited, and which will be illustrated by a map, an account of the Doctrines, Discipline, and order of their churches, and of the various persecutions which they endured, from the period of their secession from the Roman Church to the end of the seventeenth century.

James Morrier, Esq. secretary of embassy to the court of Persia, has nearly ready for publication, in quarto, a Journey through Persia, Asia Minor, &c. in the years 1808 and 1809.

Mr. D. Cummin, Translator of Aristotle's Rhetoric, is employed on a poem entitled The Battle of Clontarf, which embraces an interesting portion of Irish history.

Mr. Park is preparing for the press a History of the Parish of Hampstead, in Middlesex.

Mr. H. M. Brown, of Banbury, has nearly ready for the press, Speculations and Opinions on the Effects and Utility of Counter Irritation, in a variety of serious diseases incident to the human frame.

P. R. Hoare, Esq. will soon publish Reflections on the Possible Existence and Supposed Expediency of National Bankruptcy.

Mr. M. Henry, of Friday street, Cheap-side, has prepared for the press, and issued proposals to publish by subscription, a New and Improved Grammar of the Spanish Language, designed for every class of learners; and especially for such as are their own instructors.

The early numbers of the Encyclopaedia Londinensis, which have been long out of print, are now ready for delivery. The eleventh volume is in great

forwardness, and this work, which has already cost upwards of 100 000*l*, is proceeding with regularity to its completion.

Dr. Tatford has in the press and proposes to publish in six numbers, royal quarto, by subscription (the first number to appear on the first of October next) Sketches towards a Hortus Botanicus Americanus, or coloured Plates of the Plants of the West Indies and North and South America, with concise and familiar descriptions, and noticing many Islands of Africa and the East Indies which might be introduced into the West Indian Colonies with advantage, arranged after the Linnæan system with their botanical and various English names, and the names of the most common and useful also in French, Italian, and Spanish, containing information of their virtues and uses, with novel and interesting particulars, as to fronsadantic botany in general; collected and compiled during a residence in the West Indies, and a tour through the United States of America.

The Rev. Henry Forster Burder, A.M. has in the press a Sermon with a Memoir, &c. on the Death of the Rev. Thomas Spencer, late of Liverpool which is expected to appear early this month.

A second volume of Sermons by the Rev. Dr. Puchan is in the press, and may be expected by the end of October, and at the same time a new edition of the first volume.

A new edition is printing at Dublin of Simon's Essay on Irish Coins, to which is added, Snelling's rare Supplement, and a plate and description of some Irish coins lately discovered, amongst which are silver farthings, coined by King John. in Dublin, which have till now, been totally unknown, and not supposed to exist; it will be comprised in one volume 4to.

The Author of the Battles of the De-nube and Zaraza will shortly publish a poem, entitled the Conflict of Albuera.

Mr. William Booth, Architect in Grotto Work, is preparing for the press a series of Plates, with Descriptions, exhibiting Designs of Ornamental Hermitages, Huts of Grottoes for Gentlemen's Domains, Mausoleums,

&c. which he has lately constructed for Lord Winchelsea, Dr. Willis, and other Noblemen and Gentlemen, at their respective Country Seats. Price to Subscribers 2l. 2s.

ART. XXV. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A General View of the Agriculture of Aberdeenshire, drawn up under the direction of the Board of Agriculture. By George Skene Keith, D.D. Minister of Keith-hall and Kinkell. 8vo. 15s. boards.

A Treatise on the Breeding of Swine and Curing of Bacon, with Hints on Agricultural Subjects, with an engraving. By Robert Henderson, Farmer, Broomhill near Annan. 8vo. 3s. bds.

BIOGRAPHY.

The History of the Worthies of England endeavoured. By Thomas Fuller, D.D. First printed in 1662; a new edition, with explanatory notes by John Nichols, F.A.S. London, Edinburgh, and Perth. With a portrait of the author. 2 vols. royal 4to. 3l. 5s. boards.

ECCLESIASTICAL HISTORY.

An Ecclesiastical History, Ancient and Modern, from the Birth of Christ to the beginning of the eighteenth Century; in which the rise, progress, and variations of Church power, are considered in their connection with the state of Learning and Philosophy, and the political History of Europe during that period. By the late learned John Laurence Mosheim, D.D. Chancellor of the University of Gottingen. Translated from the original Latin, and illustrated by notes, chronological tables, and an appendix, by Archibald Maclaine, D.D. A new edition, continued to the end of the eighteenth century, by Charles Cote, LL.D. and furnished with an additional appendix to the first book, by the Rt. Rev. Dr. George Gleig, of Stirling. 6 vols. 8vo. 3l. 3s.

EDUCATION.

Evening Entertainments; or, Delineations of the Manners, Customs, &c. of various Nations; interspersed with geographical notices, historical and biographical anecdotes, and descriptions in

natural history. Designed for the instruction and amusement of youth. By J. B. Depping. 2 vols. 12mo. 12s. —The same work in French, 3 vols. 12mo. 19s. boards.

Simple Pleasures. Designed for young persons above twelve years of age. By Miss Venning. 12mo. 3s. 6d.

HISTORY.

A History of Scotland during the Reign of Robert I., surnamed the Bruce. Embellished with a Portrait of Robert the Bruce. By Robert Kerr, F.R.S. and F. A. S. Edinburgh. 2 vols. 8vo. 1l. 6s.

JURISPRUDENCE.

An Essay on Aquatic Rights; intended as an illustration of the law relative to fishing, and to the propriety of ground or soil produced by Alluvion and Dereliction in the sea and rivers. By Henry Schultes, Esq. 8vo. 5s. 6d.

A Treatise on the Law of Vendor and Purchaser of Personal Property; considered chiefly with a view to mercantile transactions. By George Ross, Esq. of the Inner Temple. royal 8vo. 12s.

MEDICINE.

The London Dispensatory, containing the Elements and Practice of Materia Medica and Pharmacy, with a translation of the Pharmacopœias of the London, the Edinburgh, and the Dublin Colleges of Physicians; many useful tables; and copper-plates of the Pharmaceutical Apparatus; the whole forming a Synopsis of Materia Medica and Therapeutics. By Anthony Todd Thomson, Surgeon, Fellow of the Medical Society of London, and of the Royal Medical, the Physical, and the Speculative Societies of Edinburgh. 8vo. 16s. boards.

Transactions of the Medical Society of London, part I., of volume 1. illustrated by plates. 8s.

A Treatise on the Gout; containing the opinions of the most celebrated

ancient and modern physicians on that Disease; with observations on the *Eau Medicinale*. By John Ring, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris. 8vo. 6s. boards.

A Letter respectfully addressed to the Commissioners for Transports, Sick and Wounded Seamen, &c. &c. on the subject of the Operation for Popliteal Aneurism, illustrated by cases and the description of a new instrument. By A. C. Hutchinson, M. D. Surgeon to the Royal Naval Hospital at Deal. 8vo. 1s. 6d.

MISCELLANEOUS.

Sentimental Anecdotes; consisting of four Tales, viz. Eliza and Albert; Marcel, or the Cobler of the Cottage; Sophia, or the Blind Girl; and Eleonore, or the Beautiful Eyes. By Madame de Montolieu, Author of Tales, Caroline de Lichfield, &c. &c. Translated from the French by Mrs. Plunkett, formerly Miss Gunning. 2 vols. 12mo. 7s. boards.

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Glencarron, a Scottish Tale. Dedicated, by permission to the Marquis of Huntley. By Sarah Wigley. 3 vols. 12mo. 15s.

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The Pastime of People; or, the Chronicles of Divers Realms; and most especially of the Realm of England. Briefly compiled, and imprinted in Cheapside. By John Rastell, A.D. 1529. Now first reprinted, and systematically arranged, with fac-simile wood-cuts of the Portraits of Popes, Emperors, &c.

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Poems. By William Robert Spencer. With an elegant frontispiece. 8vo. 10s.

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An Introduction to the Study of Political Economy; or Elementary View of the Manner in which the Wealth of Nations is produced, increased, distributed, and consumed. By D. Boileau, Author of an Essay on the Study of Statistics. 8vo. 9s. boards.

THEOLOGY.

The Truth and Consistency of Divine Revelation; with some remarks on the contrary extremes of infidelity and enthusiasm. In eight discourses, delivered before the University of Oxford, at St. Mary's, in the year 1811, at the lecture founded by the late Rev. John Bampton, Canon of Salisbury. By John Bidlake, D. D. of Christ Church Oxford; Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence. 8vo. 8s.

A Letter concerning the First Two Chapters of Luke, being the Exposition of a Critical Reviewer, with a Vindication of the improved Version. 8vo. 6s. boards.